

# The CLERGY REVIEW

NEW SERIES VOL. XXXIV No. 5 NOVEMBER 1950

## *ASSUMPTA EST*

Who is she ascends so high,  
Next the heavenly King,  
Round about whom angels fly  
And her praises sing?

Who is she adorned with light,  
Makes the sun her robe,  
At whose feet the queen of night  
Lays her changing globe?

This is she in whose pure womb  
Heaven's Prince remained;  
Therefore in no earthly tomb  
Can she be contained.

Heaven she was, which held that fire,  
Whence the world took light,  
And to heaven doth now aspire  
Flames with flames t'unite.

She that did so clearly shine  
When our day begun,  
See how bright her beams decline:  
Now she sits with the Sun.

Sir John Beaumont, 1583-1627;  
*Westminster Hymnal* 106

## UNDERSTANDED OF THE PEOPLE

IN my youth I was familiar with the story of a small girl who felt that life was not worth living until she possessed one of the beautiful coloured bottles that stand in the windows of the chemist's shop. It was a difficult request, because it is the one thing in his shop a chemist will not part with; and I suppose her distracted parents had to go to a repository (there is one in Oxford) where you can only buy things to put in shop windows, wooden legs without any nylons on them and so on. Anyhow, she got her bottle at last, and immediately poured away the liquid inside, as being useless to her, only realizing when she had done so that she had lost the thing she wanted. It sounds a silly story, told like that, but I suppose there was a moral in it.

I have been wondering recently whether there is not a moral in it for those who want an English liturgy. (I do not see why we should call it "vernacular", since that implies that English is a language only fit for slaves.) Nothing in the world is going to make me take sides, when people argue for and against the use of Latin in Church; I see arguments on both sides, and my feelings at any given moment are prompted by the last person I have been talking to (the other way, of course). But it does surprise me that the people who get enthusiastic (as I do not) about Liturgy, should be the people who argue in favour of having services in English. I should have thought that they were emptying the coloured liquid out of the bottle. I must be wrong, or they would have seen it for themselves; but let me put the case.

What is "Liturgy"? I wish I could ever get a definition out of friend or foe. I know what *the* Liturgy is, and I know what Liturgiology is—sometimes people call Liturgiology "Liturgy" for short. But when people talk to me in low, earnest tones about "Liturgy", I know they mean something else. They mean that, other things being equal, we have a *duty* of worshipping God in a certain way. Not merely by observing the rubrics—anybody can observe the rubrics—but by conforming as far as possible to certain standards in Church music, Church furnishing, and

so on which have an immemorial right behind them. When you get a new chasuble (for example), the shape of it is not a matter of taste, there is a right shape and a wrong shape. When you start a new mission, you must not arrange your Sunday evening service on a principle of trial and error, finding out by experiment whether your congregation is more amenable to the Rosary or to the Bona Mors. You must make them want to have Vespers or Compline, because those are the official prayers of the Church. What is the normative principle behind all this; where does the "must" come in? Why, we have a duty of thinking with the mind of the Church, and that involves praying with the prayer of the Church. The humility and the painstakingness which are content to travel in a certain way because that is the Church's way are qualities which God will reward in us. And furthermore, if he sees fit, God will reward us even in this world. As we grow accustomed to the time-honoured rhythm of the Church's devotions, we shall find increasingly that they express our own spiritual aspirations, and console us with their strange beauty.

I hope this is not an inaccurate statement of the "liturgical" point of view; my intention has not been to exaggerate, still less to travesty it. I have too much respect for my friends whose thought moves in that way, to treat it with disrespect, though I am too jealous for the liberty of the spirit to go all lengths with them. Once more, then, I have no wish to take sides in a controversy; I am not undertaking to defend the Bona Mors, any more than Latin in Church. I am only saying that I cannot see how the two movements can work in harmony. If I wanted to see more English used in church, I should be impatient with the liturgists, as men enamoured of the lumber-room, men interested in antiquarian details which have no meaning for us now. If I were a liturgist, I should denounce the vernacular (yes, I would call it the vernacular) not for separating us from our fellow Catholics all over the world, but for separating us from the immemorial tradition which links us with the Catacombs.

Of course, there is an easy answer to that. I shall be told that I regard our Latin formulas as venerable merely because they are old; I attribute to them a kind of vintage quality which

may, indeed, possess literary value, but has nothing to do with religion. When the Latin Mass was first used, there was nothing cobwebby about it. If you talked Latin, you heard Mass in Latin; if you talked Greek, you heard the Mass of St Chrysostom. If, then, we want to recapture the atmosphere in which those first Christians worshipped, we, who talk English, ought to hear Mass in English. All we want is the Latin Mass translated into good, nervous English of our own day. . . . That, as I shall suggest later on, is not an easy demand to satisfy. But even if it were satisfied, we should not be doing what the first Christians did. In order to get back where they were, you want, not an English translation of the Latin liturgy, but an English liturgy—something like the Anglican liturgy of 1549, but with the Pope's name left in. A translation, however good it may be, is tricked out in borrowed clothes, it is not the natural expression of a man's mind. It would not satisfy me, if I were a liturgist.

But I am going too fast. I have been concentrating attention on the Mass, whereas the occasional offices, it is urged, those which belong to the Ritual, are the first problem to be dealt with; the Mass can wait. And indeed, there is a further reason for making these the basis of our study; namely, that one of them is largely in English already. The opening sentences of the marriage service obviously challenge our consideration. Only the preliminary interrogations are translated from the Roman Ritual; the other English passages are original and mediaeval. Alone among the English formulas used in our Church, they affect the Protestant visitor with no sense of *malaise*; here (he feels) is neither shoddy nor fustian. Ought they, then, to be a model for any further Englishing of the occasional offices? And does the proportion between English and Latin in the wedding service give us any hints about our proposed method of procedure?

Let us take the second question first. The mind of the Church, if you interpret it strictly by the data of the wedding service, seems to be this—that two human beings, who are not both obliged by their state of life to understand Latin, should converse, not in Latin, but in English, except where ("Ego conjungo vos") some spiritual gift is being formally bestowed in the name of the Church herself. How would this principle work out



if you applied it to the other occasional offices? In the baptismal rite, the interrogations would be conducted in English, and the Pater and Credo might reasonably be in the same language. The devil would be addressed in Latin, since he is presumably conversant with it; the infant? Apart from the actual baptismal formula, the infant might be addressed in English, since the Church seems to have the instinct of treating it as an honorary adult. On the other hand, it is doubtful whether there would be anything gained by Englishing the *In Paradisum* of the funeral service. Which language should be used in administering the five unctions to the sick, is a question I willingly leave to the theologians. In the Churching of Women, the *Ingrederere* and perhaps the blessing would be in English. All this would make a simple and consistent procedure; but would it go far enough? I fear not.

(May I make one plea, in parenthesis? I do think it would be an advantage if the concluding words of the formula used in absolution, from *Passio* onwards, were said in English. It is not, evidently, an integral part of the rite; yet we go on repeating it hundreds of times over penitents who have never bothered to learn what it means. And . . . *quidquid boni feceris*—it is so consoling.)

But our concessions, as I say, will fail to satisfy. We shall be told, I fancy, that we are making a rather unreal distinction between the exhortations which the priest addresses to his fellow men and the prayers which he addresses to God. Prayers are meant to be overheard by the congregation, and to convey instruction to them; without wishing to imitate the fabled Presbyterian minister who began, "O Lord, thou hast doubtless observed in the notices in the church porch", we do manage to spin out our petitions with a number of relative clauses which are evidently intended to provide information for the laity. Nor is it merely a question of instruction; it is surely desirable that the intentions of the worshipper should follow those of the priest, and although this result can be secured if the laity will only provide themselves with bilingual service-books, it would be better to cut the Gordian knot and pray aloud in English, reserving Latin for a few consecrated formulas. And indeed we are reminded that our brethren in Germany have been given

liberty to hear the occasional offices in their own tongue; why may not we hear them in ours?

But circumstances alter cases, and our circumstances in England are peculiar. Chiefly because we live in the midst of non-Catholics, and these seem to have an insatiable passion for haunting our marriages and christenings. Whenever I do a baptism, non-Catholic aunts, nurses, friends of the family spring up on every side, till it is a job to find someone who will stand proxy for the inevitable non-Catholic godmother. Now, the odds are that no single one of these separated brethren believes in the existence of evil spirits. And the net impression they would get, if they understood what was going on, would be that the priest spends nearly all his time telling the devil to go away. I am not adducing this as a decisive argument; doubtless it is a good thing to explain to these visitors from outside exactly what we Catholics believe about such matters, even with what seems to them a wearisome amount of repetition. I only say that there is an arguable case for putting England on a different footing from Germany. And that long prayer which comes after the *Libera nos* in the nuptial Mass—does it fully represent the modern attitude, even of Catholics, about marriage? Would not any marriage rite invented nowadays tell us something about the husband, as well as the wife, having a duty of fidelity?

If, then, I were appointed a member of a sub-committee to report on the Occasional Offices, I should agree with my colleagues only up to a point. The formulae I wanted to turn into English would be precisely the sub-liturgical ones, if I may coin that name for them—I mean, where there is definite dialogue between priest and lay-folk. I should be disposed to vote for the use of English in administering the five unctions, even though they are the bestowing of a sacrament; but precisely on the ground that they are a dialogue between the priest and the sick man. The bystanders, if any, I regard as an irrelevance, instead of being anxious to edify them. If they did not like it, they could lump it. That would be my instinct throughout; and I should want to return to Latin the moment any words were addressed to Almighty God. But even if I were persuaded to change my opinion, and to vote for an English formula at (say) the blessing of

the marriage ring, my attitude would be, "Very well, have it your own way with the Occasional Offices, because (i) they are only indirectly designed to glorify God; their primary purpose is to bestow grace on a layman who is not a linguist; (ii) they *are* only occasional, and therefore there is no danger of these formulae being staled by repetition. But when we come on to the Mass, look out for squalls."

Other things being equal, I cannot see it is paradoxical to *like* hearing God praised in a language you don't understand, whether you are an Englishman hearing Mass in Latin, or a Maronite hearing Mass in no less unintelligible Syriac. First, because it conveys the sense of mystery; which I take to be liturgically desirable. Otherwise, why do the Oriental rites make such a business with drawing and undrawing curtains? They like to see, we like to hear, only a part of what is going on; it has a tantalizing and therefore an arresting effect. All through the latter part of the Mass this silence reigns, and the few, familiar sentences which break it are not worth translating into English unless you are going to translate the whole into English and say it all out loud. That, no doubt, is what the more extreme of our reformers would like to do. But all that is liturgical in me would regret the disappearance of mystery from the external setting of the Mass. Useless to tell me that it is just a historical accident; that originally the Mass was audible and intelligible, and it was only when it ceased to be intelligible that it ceased to be audible. An accident which has endured for so many centuries has surely a prescriptive right to be treated as a providence.

But there is more to it than mystery. The mere fact of being left out of things, through silence, through the use of a strange tongue, does help most powerfully to impress on the ordinary worshipper a sense of his own irrelevance—I mean, that he might not be there, and the Mass would be going on all the same. The Mass is not a Pleasant Sunday Afternoon, is not a set of devotions which you have found helpful; it is a thing done, an action. That is a sense which historic Protestantism, through abandoning Latin, has largely forgotten, and to its own loss. For the Mass, seen in that light, reminds you as no other ceremony could of man's littleness, and God's transcen-

dence. And surely, here, I am being liturgical? For the word liturgy means, precisely, a duty of religious observance which binds you whether you like it or not, and for that matter whether you understand it or not. It is a thing done.

"Other things being equal"—but are other things equal? It is the submission of the reformers that lay people are meant to love the liturgy, that our lay people don't, and that the reason for it is, they don't understand the liturgy. How are they ever going to understand it until it is Englished for them, at least in considerable part? Those who belong to the moderate wing would be content if the epistle and gospel were said in English, or, at most, the Mass of the Catechumens, up to and including the Credo. But I doubt if these compromises would be accepted; "The Mass is one" is a war-cry which might easily unite the extremists on both sides. If we begin to translate the Mass, why should we stop short at anything except the actual words of consecration? Let the faithful have as much English as possible in church, if it is going to make them love the liturgy. But is it? There are three doubts which may give us pause.

(i). You want an agreed translation that will lift men's hearts, not merely enlighten their minds. The translation in the new Latin-English missal is infinitely better than anything of that kind which has been attempted in English hitherto; it is lucid and restrained, and gives words their just value. But read it from the altar, and will it not fall coldly on men's ears? And ears, remember, accustomed to the meretricious horrors of Sunday evening. The liturgists, who now follow in a book, will be delighted. But will the people who now say the rosary stop saying the rosary? You want something like the artificial sonority of the Anglican prayer-book. That could easily be faked; but the Church's prayer ought not, surely, to be a fake.

(ii). You want a laity which can spare forty minutes to assist at a low Mass. English raced through, and sometimes clipped, as our Latin Mass is raced through and sometimes clipped, would be wholly intolerable; you would be lucky if you could catch a word of it.

(iii). You want to reckon with the deadening effect of constantly repeated English phrases on the mind. Only converts know what that is.

I have been concerned, not to defend a thesis, but to register a doubt. I am only wondering whether the spell which liturgy exercises over some men's minds is not, after all, a more complicated thing than they realize. The liturgy is a very old thing which has not stood still, but developed through the centuries. Now and again it has come in for an official overhaul, but for the most part it has grown up, out of the stuff of men's minds, so that it reflects the moods of different centuries, retains the impress of different theological dialects. It has become incrustated with associations, like the works of some immortal writer, Virgil or Shakespeare. And I do not feel certain that you can translate it into English, in however masterly a fashion, without losing the colours you sought to preserve. I wish I did.

R. A. KNOX

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## HOMAGE TO HILAIRE BELLOC

**H**ILAIRE BELLOC, who has now achieved his eightieth year, will not mind my saying that in many ways he is a young man's author. His tremendous vigour, his rich diversity, his affirmative attitude to the problems of life, and above all his perfect intelligibility as a writer commend him to the young mind. Doubtless this judgement is enhanced by the fact that we were young when he was at the height of his powers in the early twenties, so that the impact he made on us was decisive. Having reached more reflective years we can look back and say with him, "The wealth of youth we spent it well, and decently, as very few can"—and even add a little regretfully—

"My coat of dreams is stolen away,  
My youth is passing down the road."

Looking back, one realizes that Belloc had great things to give to youth. He had a total Catholicism; his faith was not a

thing apart but was integrated with all things human; his learning was gloriously unspecialized. He translated the faith for us into incarnate realities—history, politics, art, came alive under his pen. He spoke to us; for his prose was a voice speaking; he enlarged for us the frontiers of our minds; he opened the gates of beauty to us in verse and prose rhythm: he gave us pride and confidence in our faith. And who has been able to do it since he fell silent? When one has absorbed almost the whole of an author's writings in the enthusiastic and uncritical manner of youth, it becomes a little difficult in later years to differentiate between what is more and what is less valuable in individual works. The whole is greater than its parts and we took Belloc whole! I should, however, be inclined to agree with the judgement of George Wyndham that *Marie Antoinette* is his most perfect prose work, even though that book is probably little read today, but as a young Catholic it was the more loosely constructed and less scholarly *Europe and the Faith* which "brought my manhood to its first encounter, and taught me the wide sea"—the wide sea of history. To read it in youth was to experience a revelation; its resounding paragraphs were like the unfolding of so many pictures of the past. This master of prose laid the Christian centuries before our young minds, and I, for my part, who read most of the book at a sitting, went to bed in the early hours of the morning amazed, intoxicated, saddened, bemused, but altered. This effect of Belloc on any mind young enough to be open to his influence is a prime result of his great gift of clarity. In his writings ideas are reduced to their simplest components—the essential and the fundamental are emphasized, and there is a "lucidus ordo" which makes his writings easily memorable. To be understood must be the aim of all writing, but to achieve intelligibility as Belloc achieves it is the accomplishment of very few, and these are the minds which for good or ill wield ultimate influence. Belloc is a great didactic artist; he sets out to convince if it be possible finally and definitively; at least he says what he has to say in an unforgettable manner. He knows, as do all good teachers, the value of repetition. He is describing, for example, the "Defection of Britain" at the time of the Reformation; he rejects with contempt the idea that Britain "lost hold of tradition in the sixteenth century"

because she was "Teutonic", or even the idea "that the seeds of revolt were stronger in her than in any ancient province of Europe". "Well then," he says, "how did Britain break away?" . . . "England went, because of three things. First her Squires had already become too powerful . . . secondly, England was . . . a series of markets and ports in which new opportunities for the corrupt, new messages for the enthusiastic, were frequent. In the third place, that curious phenomenon on which I dwelt in the last chapter, the attachment of citizens to the civil power, to awe of and devotion to the monarch, was exaggerated in England as nowhere else. Now put all these things together, especially the first and third . . . and you will appreciate why England fell."

Now this sort of writing may be slightly distasteful to fastidious or scholarly minds which hate excessive definition, but it appeals to the young mind, demanding above all things that it shall understand. As the years go by it may seem that such explanations explain rather too much; that causes profounder and more complex enter into the mysterious thing we call the Reformation, but the young love to have things well defined and so does Belloc!

There are indeed minds of a lesser quality which have this gift of lucid exposition in a high degree, but with them the gift is restricted to a more or less limited field, while with minds of the first order it has a universal range. So it is with Belloc; the power to make readers see and understand; the power to translate his experience into words, is carried over the great mass and diversity of his writings. Whether he is describing a landscape or a human face; whether he is expounding a doctrine or elucidating a knotty point of economics; whether he is delineating the subtleties of an historical character, or suggesting a nuance of feeling, he has the power of really translating the thing to the mind of his reader, and this, I would maintain, is the mark of greatness in a writer. It is in the light of this universal clarity of his writings that his versatility becomes really significant; for only a mind of great power can achieve such clarity in a great diversity of literary forms.

What is less often perceived beneath the resounding eloquence of his style is the subtlety and acuteness of his judgement



of human motive, which is, of course, the key to all moral understanding. To take an example from one of his many Essays. There is one on "Atheism" which begins: "The Atheist is he that has forgotten God. He that denies God may do so in many innocent ways, and is an Atheist in form, but is not condemnable as such." And a little later, "We call that man an Atheist who thinking or unthinking, waking or sleeping, knows not God; and when it is brought to him either that God is not or is, would act as though the question mattered nothing." He is dealing with Atheism not as a speculative philosophical opinion, but as a moral attitude, and as such he sees it as a social danger since he conceives this practical Atheism as a consequence of social corruption. "They therefore serve God," he writes, "in whom the essence of Justice resides, and of whom the effect in society is Justice. But what shall we say of a man who speaks of salt as a thing well known, and yet finds no division between his well and the water of the sea? And that is the Atheist case. When men of a mean sinfulness purchase a seat of judgement, and therein while using the word God, care nothing for right, but consider the advantage of their aged limbs and bellies, or of the fellow rich they drink with, then they are Atheist indeed." Maritain himself would not disdain such a judgement; it is authentic Belloc, and since he was silent, have we here in England heard a voice comparable to it? It is as a moralist that he speaks here, for his is not usually the speculative mind. We see this again in his overmastering passion for Justice. He is one of the few poets who have written a Sonnet about Justice, and in it the sense of pity in the old English sense of mercy towards the poor and the dispossessed is strong, and it gives to the poem a Christian warmth and vitality.

Almighty God, whose justice like a sun  
Shall coruscate along the floors of Heaven,  
Raising what's low, perfecting what's undone,  
Breaking the proud and making odd things even.  
The poor of Jesus Christ along the street  
In your rain sodden, in your snows unshod,  
They have nor hearth, nor sword, nor human meat,  
Nor even the bread of men: Almighty God.



The poor of Jesus Christ whom no man hears  
 Have waited on your vengeance much too long,  
 Wipe out not tears but blood: our eyes bleed tears.  
 Come smite our damnéd sophistries so strong  
 That thy rude hammer battering this rude wrong  
 Ring down the abyss of twice ten thousand years.

We may feel that here in England our welfare state has changed a good deal of what gives the poem a touch of pathos, but we may wonder also whether Communism is not the divine hammer striking "our damnéd sophistries so strong", that it may "ring down the abyss" of at least several generations of history. For my part, I consider that voice of Belloc's to be far more Catholic than the one commonly heard nowadays among us, which speaks of the virtues of the capitalist regime and the benefits of the free market. Those are two of the "damnéd sophistries" of the sonnet and one could wish for a Catholic hammer to smite them with.

It would, however, be out of place to neglect that side of Belloc's work which has given delight and pleasure to so many. Perhaps in these grim days the desire has gone from us for the lighthearted gaiety of the Edwardian days; but has a better satire been written in this century than *Emanuel Burden*? A string of these satires followed throughout the years, when Belloc the Moralist was on holiday. They are not all of equal value and if the later examples lacked the density and construction of the earlier ones, all had vigour and fun, and gave us our moments of "heart's-easing mirth". Then there are the *Beast Books* and the *Cautionary Tales*, which thousands have read who have little interest in Belloc the moralist, the historian or the political reformer. These efforts are *sui generis*; they contain such gloriously devastating simplicities as

"Adolphus Horn was nobly born  
 He held the human race in scorn"

or the famous doctor who was bilked of his bill and

"Ever since, or so I'm told  
 Gets it beforehand, and in gold."

And there is, of course, *The Path to Rome*, which not to have read is to have missed a major experience. One has met spinster minds who dislike its vigour. Perhaps they secretly envy the singing happy heart which goes throughout the book. It is a book in a great tradition, having in it something of Cervantes and the English eighteenth century, but throughout it is the distilled essence of Hilaire Belloc. I know of no two more delightful examples of drollery in the English language than the story of the Devil and St Charles Borromeo, and the story of St Michael and the Padre Eterno; but in this rich lucky bag of a book there is something for almost all the normal variations of the human spirit.

There is another book—a book difficult to place—which illustrates the richly multiple soul of Belloc, *Belinda*, written in 1929, a satirical period piece which contains prose for which the only word is magical. In the middle of the exquisite foolery there occurs this:

Belinda was sunk in a slumber which should have lasted to the freshness of the morning. But evil intervened. In the dead of night, when (it is whispered) the flood of life is at lowest ebb, and mortals are at their least to resist the unseen enemies of the mind, a dream disturbed her spirit. Its influence increased. A nameless air of dread and piercing dereliction filled the obscure imaginary place wherein her awful fancy wandered. She trod a gloomy shore, where barely could be discerned the shapes of sea and land under grey shadowing mists, and where the waters broke noiselessly in long and sluggish lines upon the sand. There, there, too far, turned from her, a departing Ghost, moved Horatio. In vain did she stretch forth her hands in piteous appeal. In vain would she have called, so that he could not but have turned to her. Her voice gave no sound; in that land of shades an impotent effort alone replaced it. His face she might not see; his presence as it abandoned her was instinct with the sense of passing, and a mighty somewhat in the core of her being uttered in silence the dreadful sentence "Lost! Lost! Lost! The sword was through her heart."

There is artifice here, as elsewhere in Belloc, but it is the artifice of a master hand.

In many ways, however, it is in his verses that Belloc displays the rich diversity of his spirit to best advantage. He is here by turns, grave, gay, didactic, satirical and grotesque. I have neither the desire nor the competence to make comparisons with other modern work, but surely there are lines in his sonnets which reach the level of genuine poetry and are not as is sometimes said—merely pleasing and dextrous verses.

But I to that far morning where you stood  
In fullness of the body, with your hands  
Reposing on your walls, before your lands,  
And all, together, making one great good:  
Then did I cry "For this my birth was meant,  
These are my use, and this my sacrament!"

or

We will not whisper, we have found a place  
Of silence and the endless halls of sleep.

But there is a handful of pieces of a grave and noble dignity, and another handful which delight with their verbal music and their artifice, as the haunting poem to Our Lady entitled "In a Boat":

Lady! Lady!  
Upon Heaven-height,  
Above the harsh morning  
In the mere light.

Above the spindrift  
And above the snow,  
Where no seas tumble,  
And no winds blow.

The twisting tides,  
And the perilous sands  
Upon all sides  
Are in your holy hands.

The wind harries  
And the cold kills;  
But I see your chapel  
Over far hills.

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My body is frozen,  
 My soul is afraid :  
 Stretch out your hands to me,  
 Mother and maid.

Mother of Christ,  
 And Mother of me,  
 Save me alive  
 From the howl of the sea.

If you will Mother me  
 Till I grow old,  
 I will hang in your chapel  
 A ship of pure gold.

There is a sense of crying throughout the poem and here Belloc shows his power of using words musically; that is of using them so that their mere sound has the effect of producing an emotion almost independently of the meaning. . . . With the well-known *Tarantella* he does the same thing, with perhaps even greater effect.

Among his verses which combine the satirical, the absurd and the grotesque in varying proportions, we all have our preferences; they have all been much quoted in Catholic circles, but while we are amused by the humorous mischief of the epigram on "Lady Poltagrue",

The Devil having nothing else to do  
 Went off and tempted Lady Poltagrue,  
 My Lady tempted by a private whim,  
 To his extreme annoyance tempted him

we have also the sad and lovely couplet "On a Dead Hostess"—

Of this bad world the loveliest and the best  
 Has smiled and said "Good Night" and gone to rest.

To the author of all this rich river of writing we may apply a late line of his own making:

Blessed is he that has come to the heart of the  
world and is humble.

Humility is a testing virtue and an elusive one. If at the end we are not humble, then we have learned nothing and have lived to no purpose; neither can the love of God have a real effective hold upon our hearts. But humility is not always to be perceived at first glance. Some have it who seem to have it not: others do not possess it who seem to have its outward signs. But a faith as deep as that of Hilaire Belloc cannot exist without a profound humility—the marks of which are an absolute sincerity, a love of justice, and a heart as wide as the world.

In this year of his eightieth birthday, let us thank God for him.

R. VELARDE

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### CATHOLIC SCOUTING—A NEW OPPORTUNITY

SOME years ago THE CLERGY REVIEW<sup>1</sup> printed "The Case for Catholic Scouting", in which Father Francis, C.P., ably outlined the aims and methods of the Scout Movement and showed how it could play an important role in the organization of Catholic youth. The present article presupposes all that was there said and deals with an important development in the Catholic Scout programme, one that provides a new opportunity for all who see in the Movement a means of serving a large number of boys of our Catholic population.

The basis of a Catholic Scout's life is his Promise of Duty to God, which for him implies a promise to live his life, his Catholic life of Faith, as perfectly as he can. But in practice have we, in fact, been making the most of the opportunity that this Promise offered? Has the boy been a better Catholic because he was a Scout? It is true that the boy's membership of a Catholic Troop

<sup>1</sup> 1943, XXIII, p. 294.

has meant that he was meeting his fellow Catholics in a Catholic atmosphere and one that provided opportunities for instruction and church parades, but in some cases the use of the opportunity offered has been going by default; there have been Catholic Groups that were Catholic in nothing but name.

But in general those responsible for running the Catholic Groups have been most conscientious in doing all they can to make the Scout's Promise a reality, and it was among the Groups themselves that the feeling grew that some direction should be given as to how the Promise ought to be implemented, that some fixed scheme of religious instruction ought to be drawn up for use by the Catholic Scout Groups.

This subject has been under review for a considerable time by the Catholic Scout Advisory Council—the body appointed by the Hierarchy to negotiate with the Imperial Headquarters of the Boy Scout Association on any matters of Catholic interest—and this year a scheme has been drawn up with the approval of Imperial Headquarters which, it is hoped, will do much to make the Scout's Promise a reality to the boy and will provide the opportunity for instructing him in the knowledge and in the practice of his Faith.

The scheme is based on the accepted training principles of the Scout Movement; there are three graded series of tests for which there are three grades of the basic Catholic Scout Badge. The Catholic Scout Badge is a cloth badge consisting of the two Greek letters, *Chi* and *Rho*, embroidered in gold thread inside a circle of gold thread. It may be worn on the right-hand shirt pocket of any Cub, Scout, Senior Scout, Rover or Scouter in a Catholic Group. (Classicists will pale on hearing that the scheme is officially known as the "Kiro Scheme"; the danger of "cheero" was so obvious that the form adopted was decided upon for the sake of simplicity—at the expense of accuracy!) The sanction of this badge by Imperial Headquarters was in itself an important concession. As it has been explained to the Scouts themselves:

The most important first step is that all Catholic members of Catholic Sponsored Groups should feel proud to be able to wear the new badge. The Kiro badge is a proclamation that the

one who wears it is proud of being a Catholic and is determined to do all he can to live up to the promise he has made of "doing his duty to God" by leading his Catholic life as faithfully as possible.

The badge also has an apostolic value :

... You are certain to be asked by other Scouts what the new badge is ; remember to explain to them *what it means* and how it is formed and explain to them quite simply that it is meant to help you to be a better Catholic Scout.

The badge has another advantage :

... Catholic Scouts and Scouters will be able to recognize their fellow Catholics in the Movement when they meet at rallies or on courses or whenever they are in uniform. But this carries with it an obligation, too, since the badge proclaims to everyone that the wearer is a Catholic ; the badge demands the highest standard in everything.

The aim of the three grades was to provide a practical course of instruction suitable for the three standards of Scout training : Tenderfoot (which should be gained shortly after the Scout's admission at the age of eleven), Second Class Scout (eleven and a half to thirteen years), First Class Scout (fourteen plus). The requirements do not form part of the Scout's matter for his Scout badge, but he may not wear the corresponding coloured Kiro badge until he has passed his Scout test. The requirements for the different grades are as follows :

#### GRADE I

The Kiro badge with a *White* background may be worn by a Scout in a Catholic Group if he fulfils the following requirements :

1. He must be at least a Tenderfoot.
2. He must repeat from memory the Ten Commandments of God and the Six precepts of the Church, and explain the meaning of each in his own words.
3. He must repeat from memory the Our Father, Hail Mary, Glory Be to the Father, Apostles' Creed, Confiteor, Acts of Faith, Hope, Love and Contrition, and Grace Before and After Meals.

4. Demonstrate the correct method of making the sign of the Cross, and of genuflecting.

5. Demonstrate the correct method of entering and leaving the church, and of assisting at Holy Mass.

#### GRADE II

... Kiro with a *Blue* background.

1. Know everything in Grade I.

2. Be at least a Second Class Scout.

3. Name the Seven Sacraments and explain them in his own words.

4. Repeat from memory the Spiritual and Corporal Works of Mercy.

5. Describe the correct method of going to Confession and explain what is meant by avoiding occasions of sin.

6. Explain the effects of frequent reception of Holy Communion.

7. Identify the vestments and articles used for Holy Mass.

8. Know the basic points for Spiritual First Aid. When to send for a priest; how to baptize in emergency; how to assist a person to make acts of Baptism of Desire and of Perfect Contrition.

#### GRADE III

... Kiro with a *Red* background.

1. Know everything in Grades I and II.

2. Be a First Class Scout.

3. Name and explain the principal parts of the Mass.

4. Demonstrate his ability to set up a temporary altar and place on it in correct position all the articles needed for the celebration of Low Mass. Show that he is able to serve the priest at Mass.

5. Own a Sunday Missal and show that he knows how to use it.

6. Assuming that a priest is coming to his home to bring Holy Communion to a sick person, show how he would prepare the sick-room, and how he would meet the priest at the door and how he would conduct him to and from the sick-room.

7. Present a set of personal drawings of six symbols used in



Catholic art and liturgy. Explain their meaning and significance.

8. Show that he attends frequently at Sunday evening services.

It will be clear that the spirit in which the Scout approaches these various grades will be all-important. They have been asked:

... How should the tests be approached? Suppose we take the First Grade and the section of the Test which implies that a Scout knows a number of prayers by heart. All of you will agree that a Scout could not consider that he was carrying out the purpose of the scheme if he learned the prayers, was able to recite them satisfactorily enough to pass the test, but having passed it, those prayers meant no more to him than, let us say, a list of the Kings of England that he might have learned in a class at school. The fact that he learned them for the test should mean that he intends to use them in his everyday life.

In other words, we hope that all you do for the three Grades will become part of your constant practice of the Faith; that you will show your appreciation of the Sacraments by receiving them as often as you can; that you will not merely learn as much as you can about the Mass, but that you will attend Mass in as intelligent a way as possible. . . . And all the time your Kiro badge, of whatever Grade, becomes a reminder to you, saying in effect: "Yes, you *know* the details all right, but are you trying to carry them out?" . . .

In conformity with the general training practice of the Scout Movement it is the Scouter's responsibility to see that his Scouts are instructed in the matter of the Grades:

While it is the duty, in the first place, of the parents and the Church to teach the young boy to know God, love God and serve God—nevertheless Scouting is so intimately connected with the formation of the character and outlook of a boy, that the Scouter is called upon by the parents to share with them and the Church this responsibility of helping their boy to keep this promise and to do his duty to God.

But it is clear that the scheme envisages a great deal of help from the clergy, either as official Scout County Liaison Chaplains, Group Chaplains, or as the Sponsoring Authority of the

Group. A glance at the matter of the various tests make it obvious that a priest's help will be essential in a number of cases for adequate and efficient instruction to be given.

To assist the Scouter by preparing him for this part of his task "Duty to God" Courses will be run, where the matter of the Kiro scheme will be explained and various methods of putting it across to the Scouts will be explored. These Courses will be the responsibility of the Catholic members of the Training Team and the various Diocesan Scout Guilds assisted by the County Liaison Chaplains. Imperial Headquarters have passed to the Catholic Organizations the responsibility for such courses for Catholics and have advised their own Training Team that Catholic Scouters may not attend the non-denominational courses they are proposing to run.

Further to assist in the organization of the Kiro scheme the Catholic Scout Advisory Council have published a brochure: "A Catholic Scout's Duty to God" and "The Catholic Scout's Prayer Book", which contain much of the matter needed for the scheme.

Such, in outline, is the new scheme for Catholic Scouting. This may not be the occasion for any detailed criticism of it but some comments may not be out of place. The Kiro scheme aims at linking the Catholic practice of the Scout with his Scout life; as Cardinal Griffin has said, "Scouting is a life to be lived," and for the Catholic Scout that life is the Catholic Life. The outline of the tests may make them appear rather sketchy, but if the over-all picture of the three grades is taken does it present a poor standard for the Scout of fourteen?

In some areas the vicissitudes of the Education Act have meant that from the age of eleven some Catholic children are to be placed in a predominantly non-Catholic atmosphere; it does not seem exaggerated to say that in some cases the boy's membership of the Catholic Scout Group may be his sole official affiliation to any Catholic organization. The Kiro scheme will ensure that some Catholic instruction will be available to him—as part of a programme that he has freely accepted for himself.

The Catholic Scout Advisory Council has long been faced with the problem of Catholic boys who are members of the

"Open", non-denominational, Groups, and in some cases of other-denominational "Sponsored" Groups. When the original Kiro scheme was submitted to Imperial Headquarters it was proposed that it should be applicable to all Catholic Scouts. This proposal was rejected and the restriction was made that the scheme could only apply to Catholic Sponsored Groups. This was accepted under protest by the Advisory Council, who claim the right to reopen the matter at a later date. The problem of Catholic Boys in "Open" Groups is a serious one and one that is continually before the mind of the Council. But the successful launching of the Kiro scheme among the Catholic Sponsored Groups is, in itself, a large undertaking. When the Kiro scheme has been proved successful in these Groups an opportunity may occur of giving it a wider application among all Catholic Scouts wherever they may be.

A final word: as has been said above, but it may perhaps be stressed here, the success of this new venture in Catholic Scouting depends a lot on the encouragement and co-operation given to it by the clergy; it is a new opportunity and one to be used for helping our Scouts to the realization of their Promise of "Duty to God".

C. DESMOND FORD, S.J.

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ENCHIRIDION INDULGENTIARUM, 1950

THE previous collection of indulgences, issued in 1938, was entitled *Preces et Pia Opera*. This description now appears as a sub-title to the new book recently published for the Sacred Penitentiary by the Vatican Press with the more informative title of *Enchiridion Indulgentiarum*.

The decree of the Sacred Penitentiary, 30 January, 1950,<sup>1</sup> is the first document in the book, and it explains that a new collection provided the opportunity: "rem omnem diligenter recognoscere an nonnulla expungere quae minus apta vide-

<sup>1</sup> See below, p. 341.

rentur, nonnulla adicere, quae postremis hisce temporibus fuere indulgentiis insignita". The items omitted are of consequence, since the indulgences formerly attached to them are now abrogated, and it will be necessary to make the appropriate deletions in the old book, which will continue to circulate for some time.

The second document, entitled *Praenotanda*, is the same as before except for an added n. 8, which summarizes the method of computing a month in certain devotions, as determined by the Sacred Penitentiary, 10 March, 1941.<sup>1</sup> The third document, consisting of a choice of canons from the Code with notes thereto, is unchanged.

In 1938, it may be remembered, one general change introduced was to delete "quarantains" from every grant in which this expression occurred. Of special interest in the present collection is the deletion of indulgences granted for reciting psalms in honour of the Most Holy Name and in honour of Our Lady (nn. 93 and 294 of the former book), though of course the indulgences simply attached to the recitation of certain psalms, such as the *Miserere* or the *De Profundis*, remain. Other indulgenced prayers now abrogated are those formerly numbered 49, 142b, 596, 598. A few are modified in words or phrases, and occasionally one is moved to a different category.

The most startling deletion is that of the whole series of prayers and invocations "Ad Cor Iesu Eucharisticum" (nn. 235-50 of the former book), and speculations are bound to arise as to why these are now considered "minus apta". They were preceded in the former book by a warning of the Congregation of Indulgences, 22 January, 1908, to the effect that this devotion was not distinct from that accorded to the Sacred Heart of Our Lord, but served merely to recall the love of the Sacred Heart in instituting the Holy Eucharist. The devotion to the Eucharistic Heart of Jesus arose in France during the middle of the last century and, notwithstanding the many official clarifications of its true meaning, has always been somewhat puzzling. A Mass and Office for use in certain places was authorized, 9 November, 1921. The deletion is significant, but one may not read more into it than the fact that the Sacred

<sup>1</sup> Op. cit., 1941, XXI, p. 304.

Penitentiary now considers it less fitting to attach indulgences to this devotion.<sup>1</sup>

The grant of indulgences to liturgical prayers and offices, a feature of the former book, is again evidenced by certain additions, e.g. the *Confiteor*, n. 691, and the *Credo*, nn. 43, 44. The seven years' indulgence attached to the Nicene Creed is granted to those who during Mass recite it together with the priest, a further indication—it would seem—of the Holy See's approval of the *Missæ Dialogata*. The rule of canon 932 states that one cannot gain an indulgence by performing a work which is already of precept unless the contrary is expressly stated in the concession, and some discussion therefore arose in this connection about the obligation of reciting certain portions of "Gratiarum Actio post Missam", which were indulgenced in n. 690 of the old book and still remain in n. 750.<sup>2</sup> We now have, in addition, a hundred days' indulgence attached in n. 748 to reciting the prayers appointed when vesting for Mass, which many think are preceptive.<sup>3</sup> Undoubtedly, from canon 468 and from the nature of things, a priest is gravely bound to assist the dying, and the indulgence now granted by n. 754 for this priestly care is expressed in much the same terms as the canon: "sedula cura et effusa caritate". Other prayers from the missal or breviary newly indulgenced are in nn. 280, 281, 316, 449 and 518. A short prayer "Pro Parochis", n. 672, is in English and contains the only misprint we have noticed in the whole book. A longer one in n. 746, to be recited by priests on the anniversary of ordination, should be compared with examples of similar prayers in the ancient sacramentaries,<sup>4</sup> which to many of the liturgically devout may seem preferable in content and expression.

Amongst other interesting prayers which we cannot find in the previous edition are those for the Unity Octave, 18–25 January, in n. 622, although they have been indulgenced since 1916. There are also several prayers of varying lengths, nn. 33, 34, 35, 94, 111, 112, 164b, 267, 352, ascribed to Cardinal Merry

<sup>1</sup> Cf. *Collationes Brugenses*, 1939, p. 40, for an accurate and detailed account of the matter.

<sup>2</sup> THE CLERGY REVIEW, 1947, XXVIII, p. 130.

<sup>3</sup> O'Connell, *The Celebration of Mass*, I, p. 22.

<sup>4</sup> THE CLERGY REVIEW, 1950, XXXIV, p. 38.

del Val, many of them very charming and attractive. But those who view indulgenced prayers solely from the point of view of economy in time or words will find in n. 461 everything they desire: the indulgenced invocation of St Joseph is given in the general index as one word only—"Joseph".

E. J. MAHONEY

## NOTES ON RECENT WORK

### HOLY SCRIPTURE

ONE of the largest and most considerable modern works by any Catholic scripture scholar is the *Catholic Biblical Encyclopedia: New Testament*, edited by Dr J. E. Steinmuller and Mother K. Sullivan, R.S.C.J.<sup>1</sup> In size and weight this handsomely produced volume resembles a small altar missal, though there is no suggestion of heaviness in the contents, which are enlivened by about 130 illustrations in the text and six maps of Palestine and its divisions, and of the Pauline world. Special praise should be awarded for the size and clearness of the type, which compares most favourably with that employed by the firms producing the great *Dictionnaires* of theology, apologetics, and archaeology (to mention no other subjects). There is no index to the encyclopedia, but a number of cross-references make some amends for this omission. As might be expected, the entries vary in length from a single line to the ten pages or so of such articles as "Gospel Harmony" (pp. 269-79) or "Grace" (pp. 283-92). So far as I have examined them, the articles seem to me to be clearly and concisely prepared, and to give a quantity of accurate information on most of the important topics of New Testament theology and interpretation. Some readers may be disappointed to find that subjects that interest them are treated rather superficially and without any wealth of detail, but it is to be remembered that the volume is intended

<sup>1</sup> New York, J. F. Wagner, 1950. Pp. xvi + 702. Price 9 dollars.

for a non-specialist public and does not attempt to rival the *Dictionnaire de théologie catholique* or the *Dictionnaire de la Bible*. A rather more serious criticism might be that such topics as the doctrinal content of a particular New Testament book or the main characteristics of a Gospel are frequently sketched in the barest outline, if at all. It is astonishing, for example, that the article "Pastoral Epistles" contains no general defence of these writings as authentic works of St Paul, on the lines of the Biblical Commission's replies of 12 June, 1913 (DB, §§2172-5), and that the few words devoted to the subject under "Timothy, First Epistle to" (pp. 633-4) provide no more than the headlines of one or two arguments. The "simplified system of pronunciation . . . supplied for the more difficult titles found in the text" is said to be "that which is generally accepted in educated English speaking circles", yet it may be doubted whether "Christology" is successfully reproduced as "kriss tahl'oh jee" or whether anybody seriously pronounces the name of Abraham's father, Thare, as "thair". The less technical of the two systems provided by the Funk & Wagnall *New Standard Dictionary* appears to be a safer guide to these and some other forms.

The need for a full and up-to-date volume of Old Testament Theology, written by a Catholic author, has been frequently stressed, and the existence of at least three more or less recent works by Protestant writers would not fully compensate for the absence of a Catholic work. The *Theologie des Alten Testaments* by the late Professor Eduard König of Bonn (3rd and 4th editions, 1923) had the advantage of being written by a master in the Semitic languages, whose *Lehrgebäude der Hebr. Sprache* (1881-1897) remains the fullest statement of Hebrew accidence and syntax. He was a man of immense erudition, and his *Theologie* is enriched by quantities of footnotes and *scholia*, mostly directed against authorities who were so unhappy as to disagree with the Professor. The book needs to be completed at certain points and is occasionally unsatisfactory (as, for example, on alleged Israelitic henotheism), but it still makes admirable reading. Later, from 1933 onwards, came the three volumes by Professor Walther Eichrodt of Basel under the headings *Gott und Volk*; *Gott und Welt*; and *Gott und Mensch*. Eichrodt is less learned than König, less well equipped as a philologist, but he manages to



follow a more logical development in his treatment, which starts with the idea of the covenant between Yahweh and His people, and then goes on to study the divine theophanies in Israel's history, the Spirit of God and His Word and Wisdom, and the idea of creation and of the created universe, the sky, and the underworld, ending with sections on sin, evil, and immortality.<sup>1</sup> The latest work of Protestant scholarship is by the late Professor Otto Procksch, *Theologie des Alten Testaments*,<sup>2</sup> which is an attempt to combine, in some degree, the religion and the theology of Israel. The first two parts are largely historical and are occupied with the progress of Old Testament religion from "Die altprophetische Zeit" of the patriarchs, Moses, and the early settlements in Canaan, through the period of the kingship to the age of "Der Kirchenstaat", comprising such subjects as the priesthood, the priestly document, Ezechiel, and the exile. With the third part begins the second main division, "Die Gedankenwelt", with its twofold partition under the titles: God and the World (revelation, creation, and the world as heaven, earth, and underworld) and God and the People (election by grace, cultus, and the Biblical system of law). It has already been remarked elsewhere that one of the chief features of Procksch's study is its Christological emphasis. It is less full, less detailed, and less well documented than either König or Eichrodt, but it is a lucid and well-argued legacy from a teacher of great learning and deep piety.

It is in competition with Protestant works of this calibre that the book of Professor Paul Heinisch, formerly holder of the Old Testament chair in the Catholic university of Nijmegen, and, since 1945, lecturer extraordinary in the university of Salzburg, must be considered. This is not an entirely new work, though both the English and the Italian translations were published for the first time this year. *Theology of the Old Testament* is not merely a translation of the German original published in 1940. We are assured in the translator's note that the earlier issue has been thoroughly revised; two new chapters have been added, and one has been omitted; on almost every page there are signs

<sup>1</sup> A revised edition in two volumes was published by the Evangelische Verlagsgesellschaft, Berlin, in 1948.

<sup>2</sup> Gutersloh, C. Bertelsmann, 1949, ff. in four parts, of which three have so far appeared. Price 11s. 6d. each part.



of change, and the bibliography has been brought up to date.<sup>1</sup> Owing to the post-war conditions affecting the publishing of books in Europe, this revised text has not yet appeared in German. The Italian version of Heinisch's work, *Teologia del Vecchio Testamento*, forms part of the new commentary edited by Mgr Salvatore Garofalo under the general heading of *La Sacra Bibbia*.<sup>2</sup> The translator is Professor D. Pintonello, and, like the American translator, he has used the revised German text as the basis of his rendering. He has also added to the bibliography some works in French and Italian that are likely to be more easily consulted by his readers than not a few works recommended in the German original.

The work is divided into five parts, which deal respectively with God (His nature and attributes, with some sections on the *vestigia doctrinae Sanctissimae Trinitatis* to be found in the Old Testament); Creation (with chapters on the Spirit World of angels and demons, the creation and government of the world as known to us in this life, man's creation and nature, and the first human pair); Human Acts (including chapters on morality, divine worship, and sin, contrition, and suffering); Life after Death; and, finally, redemption (under the headings: judgement, the new kingdom of God, and the Messianic teaching of the Old Testament). This is a large programme to be covered in 335 pages of text, since the remaining 50 pages are taken up by the bibliography and two indices, and it is not astonishing that there is not much space for discussion after the manner of König, Eichrodt, and Procksch, and that the impression is sometimes conveyed that the doctrine of the Old Testament books is always all of a piece without chronological differentiations or progress in revelation. From this point of view Procksch has a better division of the material, and more clearly indicates progress. I agree also with an earlier reviewer<sup>3</sup> that the divisions adopted in scholastic theology are here somewhat overstressed; there is, for example, a section (§6) which deals with God's self-existence (German: Aseität = *aseitas*).

<sup>1</sup> English edition by Rev. W. Heidt, O.S.B.; Collegeville, Minnesota, the Liturgical Press, 1950. Pp. 386. Price 5 dollars.

<sup>2</sup> Turin, Marietti, 1950. Pp. xx + 448. Price 1300 lire.

<sup>3</sup> Père J. van der Ploeg, O.P., in the privately printed *Book List* of the Society for O.T. Study for 1946, p. 45.

A comparison of the two versions serves to show that the Italian is probably the more exact, as it is certainly the more elegant translation. At times, Dr Heidt's version appears to be a paraphrase rather than a literal rendering. Yet, in spite of these and other criticisms that might be made, the book is quite the best of its kind by a Catholic in English, and, if more attention had been given to providing bibliographical references as footnotes to the text, its value might have been considerably increased. On page 111, line 12, *up*, "Sirach's mind", is a blunder. The reference is to the author of the Book of Wisdom.

The late Professor Adolphe Lods taught in the faculty of Protestant theology at the Sorbonne from 1892 to 1946, and was the author of numerous works, two of which, *Israel from its Beginnings to the Middle of the Eighth Century* and *The Prophets and the Rise of Judaism*, were translated into English by Professor S. H. Hooke in 1932 and 1937 respectively. Lods died on 10 March, 1948, and, just two years after his death, his friend and colleague, Professor André Parrot, has seen through the press his *Histoire de la Littérature Hébraïque et Juive dès Origines à la Ruine de l'État juif (135 après J.C.)*.<sup>1</sup> It is a remarkably full and complete piece of work, and covers not only the books of the Hebrew Old Testament, but the deuterocanonical books, the pseudepigrapha, and such writings as the fragments of a Zadokite work (for which, cf. Charles's *Apocrypha and Pseudepigrapha of the Old Testament*, Vol. II, pp. 788 ff.), and the letters from Elephantine, of which the best existing text and commentary is Sir A. Cowley's *Aramaic Papyri of the Fifth Century B.C.* (Oxford, 1923). All these works are studied and arranged in what Lods believes to be their chronological order, and, in addition, there are long introductory sections on Hebrew poetry, national traditions (apropos of Pentateuchal criticism), Oriental law, the writing of history as it was influenced by the great prophets, haggadic literature, apocalyptic, and the making of the Old Testament canon. Lods was one of the old school of Biblical higher criticism, belonging to the generation of those who were, directly or otherwise, disciples of Julius Wellhausen, Kuenen, and the other founders of the German school. Many of his hypotheses (and, as was said of a prominent Englishman,

<sup>1</sup> Paris, Payot, 1950, Pp. 1054. Price 2,400 francs (£2 14s.).

*hypotheses non fingo* is the last charge that could be laid at his door!) have been seriously challenged, but, like the lecturer-hero of A. D. Godley's *Ad Lectionem suam* he could maintain that:

Though Truth enlarge her widening range,  
And Knowledge be with time increased,  
While thou, my Lecture, dost not change  
The least!

It is not a book that can be recommended without serious reservations, but, when used by those who are accustomed to distinguish readily between fact and interpretation, it may well be of value as an impressive synthesis and a vast accumulation of findings expressed in language that is clear and accurate without being particularly fine or moving. The absence of an alphabetical index is a serious defect. We have to thank Professor Parrot for some generous additions to the already crowded bibliography assigned to every chapter of the book.

JOHN M. T. BARTON

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## QUESTIONS AND ANSWERS

### SERVILE WORK ON HOLY DAYS

- i. Can we hold that there is an established custom allowing servile work in England on holy days of obligation?
- ii. If not, must a priest, employing a Catholic firm to do church work (repairs and decoration), make the men take a holiday on these days and pay the salaries? If a non-Catholic firm is engaged, may a priest let the men carry on as not being subject to the law?
- iii. If more than two hours' work is a mortal sin, may we tell people that this is not so in cases where they would lose their employment? (B.)

## REPLY

Canon 5: Vigentes in praesens contra horum statuta canonum consuetudines sive universales sive particulares, si quidem ipsis canonibus expresse *reprobentur*, tanquam iuris corruptelae corrigantur, licet sint immemorabiles, neve sinantur in posterum reviviscere; aliae, quae quidem centenariae sint et immemorabiles, tolerari poterunt, si Ordinarii pro locorum ac personarum adiunctis existiment eas prudenter submoveri non posse; ceterae suppressae habeantur, nisi expresse Codex aliud caveat.

Canon 1248: Festis de praecepto diebus Missa audienda est; et abstinendum ab operibus servilibus, actibus forensibus, itemque, nisi aliud ferant legitimae consuetudines aut peculiaris indulgentia, publico mercatu, nundinis, aliisque publicis emptionibus et venditionibus.

Of these three queries the third is the simplest to answer. It is certain that the fear of serious loss entitles a worker to disregard the positive law, which is the reason why every Catholic worker so placed (and few are not) automatically and almost unthinkingly works as usual on a holiday of obligation.

i. The first question, upon which the second depends, is not so easy. Assuming that Catholics engaged in servile work in this country must either disregard the law or suffer serious loss, the simplest reply would be that this disregard is necessary and universal and that a lawful custom *contra legem* has existed from time immemorial. It is open to anyone to accept this view, which has at least the merit of simplicity.

We think, however, that the assumption is not always verified, and would much prefer to explain the practically universal disregard of the law on the ground that in practically every instance a serious loss is involved; a view which leaves the law in existence, instead of extinguishing it altogether. The assumption is not verified in numbers of instances where employer and all the employed are Catholics, and where the law can be observed without any injury at all, for example in a Catholic institution employing Catholic gardeners. We think that if no serious loss is feared the law must be observed, though

there is ample room for leaving people, whether employers or employed, in good faith about their obligations.

ii. In the case of a firm, whether Catholic or non-Catholic, under a contract with the priest to repair his church, there is no great difficulty: it is scarcely feasible, we suppose, for the contract to include a clause providing for no work to be done on certain days; it is the contracting firm which is the employer of the workmen, and the priest cannot be held responsible for any breach of the law.

The only remaining problem is that of the Catholic directors of a firm employing servile workers. They should observe the law if it can be done without grave loss resulting; but they will probably maintain that this is never possible, either owing to the conditions of labour, or because not all their workmen are Catholics, or because otherwise non-Catholic firms will secure an advantage at the expense of Catholic firms. Many may think that the net result of all this casuistry is equivalent to maintaining the existence of a lawful custom *contra legem*, a view which may be held until lawful authority abolishes the custom.

iii. Our questioner observes that the manuals of moral theologians he has consulted do not give him much help. This is true of his first and second queries. There is a considerable periodical literature exploring the nature of servile work and attempting a new definition, but we cannot find among the writers any discussion of the respective merits of the casuistical solution as compared with the simpler outlook that, in England at least, a lawful custom *contra legem* exists permitting everyone to do servile work on holidays of obligation. It is for the episcopate of a country, in our view, to give a recognition of this kind if they think it opportune and desirable, in rather the same way as the Belgian episcopate in 1937 declared in favour of the relative estimate of the amount permitted at the subsidiary repasts on fasting days. There are arguments for and against solving the problem of servile work on holidays in this way: on the one hand, it would simplify the situation, but on the other hand it would absolve people from even attempting to keep the law: those who did so would be imposing restrictions on themselves which are not of obligation, exactly as during the war many Catholics continued to abstain from meat on

Fridays. The casuistical solution is that of the moral theologian, the recognition of an immemorial custom that of the canonist interpreting canon 5.

#### ARMY CHAPLAINS' DEPARTMENT

Is the common law anywhere formulated with respect to the Army Chaplains' Department in modern States, e.g. their rights, if any, in relation to army personnel? (C. F.)

#### REPLY

Canon 451, §3: Circa militum cappellanos sive maiores sive minores, standum peculiaribus Sanctae Sedis praescriptis.

There is no common law on the subject, each country having its own arrangements usually by agreement between the military authorities and the local Ordinaries. Occasionally a Roman document is published regulating the matter for one country.<sup>1</sup> But the provisions apply only to the country named.

The Spanish journal *Ecclesia* published last August the text of a convention concluded between the Holy See and Spain regulating the position of army chaplains. The document, dated 5 August, 1950, appears in *La Documentation Catholique*, 10 September, 1950, and it is of interest for two reasons. It reflects, in the first place, the principle upon which the Church has always insisted that a properly constituted Christian State should further the cause of true religion and cannot be indifferent or neutral on the subject, except on the hypothesis of expediency in States whose subjects unhappily profess conflicting forms of religious belief. The present convention thus reverses the anomalous situation created in Spain by the law of 5 July, 1933, which dissolved the traditional arrangements for the religious needs of the armed forces, and made the profession of religion a matter for the choice of individuals, who were entitled, if they so desired, to the services of the parochial clergy or of priests doing their ordinary military service. The convention exhibits, in the second place, what we must accept as being the normal situation desired by the Holy See for an Army Chaplains' Depart-

<sup>1</sup> E.g. *S.C. Consist.*, 13 April, 1940; *THE CLERGY REVIEW*, 1941, XXI, p. 58.

ment, for it has been freely concluded on both sides, and any subsequent conventions with other States will no doubt follow this model as far as is practicable.

A Military Vicariate is created, at the head of which is a Vicar General, a Chaplain in Chief who is to be an Archbishop, nominated in the same way as the Spanish Episcopate (nn. 1 and 2), with dependent regional pro-Vicars, whose senior functions as Chaplain in Chief during the absence of the Archbishop. The pro-Vicars must have at least the degree of licentiate in theology or canon law, and they are selected, as are the whole body of army chaplains, by the Archbishop (nn. 3-5). The Army Chaplains' Department, including the sea and air forces, exercises its sacred ministry with jurisdiction delegated by the Archbishop. He can suspend or dismiss any of its members for canonical reasons, and infractions of purely military discipline must be brought to his notice in order that appropriate sanctions may be used. Local Ordinaries may also, in urgent cases, enforce canonical discipline on the chaplains, as on any other priests in their territory, provided the Military Vicariate is immediately informed (n. 6).

The ecclesiastical jurisdiction of the Army Chaplains is that of parish priests, but it is personal, not territorial, except that in military camps, schools, hospitals and such like institutions priority is with the Military Vicariate and the chaplains subject thereto. The principle evident throughout is that military ecclesiastical jurisdiction is exercised cumulatively with that of local Ordinaries and parish priests. Thus, even in military camps, etc., where the Military Vicariate enjoys priority, local parish priests may function *iure proprio* in default of a military chaplain, and outside these places local Ordinaries and parish priests freely exercise their functions in regard to all military personnel (n. 9). The lack of precision born of this principle is recognized, it seems, in n. 9, which supposes that details will have to be regulated by further agreements between local Ordinaries and the Military Vicariate.

For marriage questions (n. 8) the discipline of the Code must, of course, be observed. Weddings will normally be before the parish priest of the bride, as in canon 1097, §2, unless a just cause excuses. When it is contracted before an army chap-



lain, which will be a rather exceptional case, registration must be, as required by canon 1103, in the books of the local parish. The Military Vicariate will enjoy, no doubt, cumulatively with local Ordinaries, some delegated power of dispensing marriage impediments, though the document makes no mention of it. In one respect, however, we imagine that the Military Vicariate and all the chaplains attached will have no regrets: marriage causes affecting military personnel are reserved exclusively to local Ordinaries.

After making provision for the use of parish churches and for the employment of part-time chaplains, the document concludes by asserting clerical immunity from ordinary military service, in accordance with canons 121 and 614 of the Code. The position of seminarists and novices is safeguarded by an annual exemption so long as they remain such, and the ecclesiastical superiors are bound to inform the military authorities when subjects abandon their vocation or are dismissed.

At times of general mobilization priests with care of souls remain exempt from any kind of military service: others may, at the discretion of the Military Vicariate, be summoned to serve as chaplains. Seminarists and novices are liable to be conscripted for any kind of service with the forces which is compatible with their ecclesiastical status.

A commentator in *Ecclesia* observes correctly that the document creates, as it were, a new Spanish diocese which relates directly to persons and only indirectly to any particular locality. It depends immediately on the Holy See, however, and is therefore described as a Military Vicariate and not, as in some countries, a Military Ordinariate.

#### CENSORSHIP OF PARISH MAGAZINES

On what principle do these publications, which usually contain matter dealing with religion, appear without the *imprimatur*? (T.)

#### REPLY

Canon 1384, §2. Quae sub hoc titulo de libris praescribuntur, publicationibus diariis, periodicis et aliis editis scriptis quibuslibet applicentur, nisi aliud constet.



It is sometimes thought that periodical literature does not come within the censorship laws, and it must be admitted that the practice varies considerably, even in the case of purely theological journals. The explanation probably lies in the fact that this type of literature must be published regularly and that the delay in obtaining an *imprimatur* would be injurious, or it may be that the local Ordinary having complete confidence in the editor is satisfied that either he or a priest member of the staff is exercising due vigilance and may, by implication, be regarded as a deputed censor. It cannot, however, be maintained that periodical literature as such is exempt from the law, and canon 1392, §2, directs that republished extracts from periodicals need no fresh approbation, thus assuming that they have it already, as required from canon 1384, §2.

A further consideration applies to the parish magazine which, being restricted in circulation to the parishioners, cannot rightly come within the term "edantur" of canon 1385, §1. There is agreement amongst the commentators<sup>1</sup> that to come within the law a book or periodical must be "published" in the sense that it is offered to the public in general, and not merely to a selected group as, for example, to the members of a school, community, or parish.

#### CROWNING A STATUE OF OUR LADY

A devout person wishes to present a crown for Our Lady's statue, a custom fairly common abroad. Does the parish priest require a faculty for this addition and is there an authorized ceremony of crowning? (G.)

#### REPLY

Canon 1279, §4: *Si imagines, publicae venerationi expositae, solemniter benedicantur, haec benedictio Ordinario reservatur, qui tamen potest eam cuilibet sacerdoti committere.*

i. The custom of crowning statues of Our Lady, if not then

<sup>1</sup> E.g. Beste, *Introductio*, p. 696.

originated, seems to have become stabilized in 1636 owing to a considerable legacy left for this purpose to the Chapter of St Peter's by Count Sforza Pallavicini. Hence arose some kind of understanding that permission for this distinction had to be obtained from the Chapter,<sup>1</sup> and a modern writer who is well-informed about such things states that for a crown of gold the petition must be addressed to this Chapter.<sup>2</sup> Examples also may be cited of coronations of famous statues being authorized by the Sovereign Pontiff.<sup>3</sup> But we cannot find any certain indication that the rite is reserved either to the Holy See or to the Chapter of St Peter's, and our impression is that the Roman faculty is obtained as an added solemnity or honour.

We think, however, from canon 1279, §4, that permission for a public and solemn crowning must be obtained from the local Ordinary, for the rite includes a solemn blessing of the crown which, though not a statue, is a notable addition thereto.

ii. The text of the rite to be followed when crowning the statue used to be given by the Chapter of St Peter's together with the faculty, and very likely it still is, but modern editions of the Pontifical contain a "*Ritus servandus in Coronatione Imaginis B.M.V.*", which was given, according to Nabuco, by the Congregation of the Rites, 29 March, 1897, and the larger commentaries explain all the details.<sup>4</sup> The fact that it is in the Pontifical and not in the Ritual supports the opinion given above that the rite is reserved to the Ordinary, who may of course delegate any priest for the purpose, and Moretti<sup>5</sup> gives details of the rite then to be followed.

#### VALIDITY OF CIVIL MARRIAGE

Parties bound to the observance of the canonical form of marriage may, in certain contingencies, validly contract marriage before witnesses alone. In this event, is it not correct to say that, provided all the other requirements of a valid marriage

<sup>1</sup> Nabuco, *Pontificalis Romani Expositio*, II, p. 295.

<sup>2</sup> Sartori, *Jurisprudentiae Ecclesiasticae Elementa*, p. 90.

<sup>3</sup> E.g. *A.A.S.*, 1934, XXVI, p. 223.

<sup>4</sup> E.g. Moretti, *Caeremoniale*, IV, p. §3133, or Nabuco, *op. cit.* p. 287.

<sup>5</sup> *Op. cit.* §3207.

are observed, the marriage before witnesses alone may be validly and lawfully celebrated in a registry office of this country? (R.)

REPLY

Canon 1098: Si haberi vel adiri nequeat sine gravi incommodo parochus vel Ordinarius vel sacerdos delegatus qui matrimonio assistat ad normam canonum 1095, 1096:

1. In mortis periculo validum et licitum est matrimonium contractum coram solis testibus; et etiam extra mortis periculum, dummodo prudenter praevideatur eam rerum conditionem esse per mensem duraturam;

2. In utroque casu, si praesto sit alius sacerdos qui adesse possit, vocari et, una cum testibus, matrimonio assistere debet, salva coniugii validitate coram solis testibus.

S.C. Sacram., 4 March, 1925 (private); *Apollinaris*, 1937, X, p. 277: Si omnes conditiones extiterint, quae a can. 1098 requiruntur pro validitate matrimoniorum coram solis testibus, circumstantia qua huiusmodi matrimonia fuerunt benedicta in ecclesia acatholica, non validitati sed licitati obstat.

The case, it seems to us, is scarcely a practical possibility in this country, except perhaps in cases of danger of death arising from causes other than sickness. For the many official interpretations of *grave incommodum* suppose that the civil law forbids even civil marriage under penalties,<sup>1</sup> so that the parties could not, in any case, contract before a civil registrar.

In theory, however, if not also in practice, it is certain from canon 1098 and the reply, 4 March, 1925, that a marriage may be canonically valid when thus contracted, not because of the presence of a civil registrar as such, but because of his presence as one of the two witnesses required by canon law; the witnesses need not be Catholics.<sup>2</sup>

Though valid, it is unlawful because the contract being a sacrament should be made religiously and not merely as a civil contract.<sup>3</sup> In some localities, moreover, civil marriage is punished by an ecclesiastical censure.

E. J. M.

<sup>1</sup> Cf. THE CLERGY REVIEW, 1947, XXVIII, p. 47; 1950, XXXIII, p. 341.

<sup>2</sup> THE CLERGY REVIEW, 1938, XIV, p. 362.

<sup>3</sup> Op. cit. 1949, XXXI, p. 56.

## ROMAN DOCUMENTS

## THE ENCYCLICAL "HUMANI GENERIS"

A.A.S., 1950, XLII, p. 561.

PIUS PP. XII

VENERABILES FRATRES

SALUTEM

ET APOSTOLICAM BENEDICTIONEM

Humani generis in rebus religiosis ac moralibus discordia et aberratio a veritate probis omnibus, imprimisque fidelibus sincerisque Ecclesiae filiis, vehementissimi doloris fons et causa semper fuere, praesertim vero hodie, cum ipsa culturae christianae principia undique offensa cernimus.

Haud mirum quidem est huiusmodi discordiam et aberrationem extra ovile Christi semper viguisse. Nam licet humana ratio, simpliciter loquendo, veram et certam cognitionem unius Dei personalis, mundum providentia sua tuentis ac gubernantis, necnon naturalis legis a Creatore nostris animis inditae, suis naturalibus viribus ac lumine assequi revera possit, nihilominus non pauca obstant quominus eadem ratio hac sua nativa facultate efficaciter fructuoseque utatur. Quae enim ad Deum pertinent et ad rationes spectant, quae inter homines Deumque intercedunt, veritates sunt rerum sensibiliū ordinem omnino transcendentes, quae, cum in vitae actionem inducuntur eamque informant, sui devotionem suique abnegationem postulant. Humanus autem intellectus in talibus veritatibus acquirendis difficultate laborat tum ob sensuum imaginationisque impulsū, tum ob pravas cupiditates ex peccato originali ortas. Quo fit ut homines in rebus huiusmodi libenter sibi suadeant esse falsa vel saltem dubia, quae ipsi nolint esse vera.

Quapropter divina "revelatio" moraliter necessaria dicenda est, ut ea, quae in rebus religionis et morum rationi per se impervia non sunt, in praesenti quoque humani generis condicione, ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint (Conc. Vatic. D. B. 1876, Const. *De Fide cath.* cap. 2, *De revelatione*).

Quin immo mens humana difficultates interdum pati potest

etiam in certo iudicio "credibilitatis" efformando circa catholicam fidem, quamvis tam multa ac mira signa externa divinitus disposita sint quibus vel solo naturali rationis lumine divina christianae religionis origo certo probari possit. Homo enim sive praeiudicatis ductus opinionibus, sive cupidinibus ac mala voluntate instigatus, non modo externorum signorum evidentiae, quae prostat, sed etiam supernis afflatibus, quos Deus in animos ingerit nostros, renuere ac resistere potest.

Cuicumque eos circumspicienti, qui extra ovile Christi sunt, haud difficulter patebunt praecipuae quas viri docti non pauci ingressi sunt viae. Etenim sunt qui evolutionis, ut aiunt, systema, nondum invicte probatum in ipso disciplinarum naturalium ambitu, absque prudentia ac discretione admissum ad omnium rerum originem pertinere contendunt, atque audacter indulgeant opinationi monisticae ac pantheisticae mundi universi continuae evolutioni obnoxii. Qua quidem opinazione fautores communismi libenter fruuntur ut suum "materialismum dialecticum" efficacius propugnent et evehant, omni notione theistica ex animis avulsa.

Huiusmodi evolutionis commenta, quibus omne, quod absolutum, firmum, immutabile est, repudiatur, viam straverunt novae aberranti philosophiae, quae cum "idealismo", "immanentismo" ac "pragmatismo" contendens, "existentialismi" nomen nacta est, utpote quae, immutabilibus rerum essentialibus posthabitis, de singulorum "exsistentia" tantum sollicita sit.

Accedit falsus quidam "historicismus" qui solis humanae vitae eventibus inhaerens, cuiusvis veritatis legisque absolutae fundamenta subvertit, cum ad res philosophicas tum ad christiana etiam dogmata quod attinet.

In hac tanta opinionum confusione aliquid solaminis Nobis affert eos cernere, qui a "rationalismi" placitis, quibus olim instituti erant, hodie non raro ad veritatis divinitus patefactae haustus redire cupiunt, ac verbum Dei in Sacra Scriptura asservatum agnoscere ac profiteri, utpote disciplinae sacrae fundamentum. At simul dolendum est haud paucos istorum, quo firmiter verbo Dei adhaereant, eo magis humanam rationem adimere, et quo libentius Dei revelantis auctoritatem extollant, eo acrius Ecclesiae Magisterium aspernari, a Christo Domino institutum, ut veritates divinitus revelatas custodiat atque interpretetur. Quod quidem non solum Sacris Litteris aperte contradicit, sed ex ipsa rerum experientia falsum manifestatur. Saepe enim ipsi a vera Ecclesia dissidentes de sua ipsorum in rebus dogmaticis discordia palam conqueruntur, ita ut Magisterii vivi necessitatem fateantur inviti.

. . . . .

Iamvero theologis ac philosophis catholicis, quibus grave incumbit munus divinam humanamque veritatem tuendi animisque inserendi hominum, has opinionationes plus minusve e recto itinere aberrantes neque ignorare neque negligere licet. Quin immo ipsi eadem opinionationes perspectas habeant oportet, tum quia morbi non apte curantur nisi rite praecogniti fuerint, tum quia nonnumquam in falsis ipsis commentis aliquid veritatis latet, tum denique quia eadem animum provocant ad quasdam veritates, sive philosophicas sive theologicas, sollertius perscrutandas ac perpendendas.

Quodsi philosophi ac theologi nostri ex hisce doctrinis, caute perspectis, tantummodo huiuscemodi fructum colligere eniterentur, nulla adesset ratio cur Ecclesiae Magisterium interloqueretur. Attamen, quamvis Nobis compertum sit catholicos doctores ab illis erroribus generatim cavere, constat tamen non deesse hodie, quemadmodum apostolicis temporibus, qui rebus novis plus aequo studentes, ac vel etiam metuentes ne earum rerum, quas progredientis aetatis scientia invexerit, ignari habeantur, sacri Magisterii moderationi se subducere contendant ideoque in eo versentur periculo ne sensim sine sensu ab ipsa veritate divinitus revelata discedant aliosque secum in errorem inducant.

Immo et aliud obversatur periculum idque eo gravius, quo virtutis est specie magis obiectum. Plures enim sunt, qui humani generis discordiam ac mentium confusionem deplorantes, imprudenti animorum studio permoti, impetu quodam moventur atque impenso desiderio flagrant infringendi saepta, quibus probi honestique viri invicem disiunguntur, "irenismum" talem amplectentes ut, quaestionibus missis quae homines separant, non modo respiciant ad irruentem atheismum communibus viribus propulsandum, sed etiam ad opposita in rebus quoque dogmaticis reconcilianda. Et quemadmodum olim fuerunt, qui rogarent num translaticia Ecclesiae apologetica ratio obstaculum constitueret potius quam auxilium ad animos Christo lucrandos, ita hodie non desunt qui eo usque procedere audeant ut serio quaestionem moveant num theologia eiusque methodus, quales in scholis ecclesiastica approbante auctoritate vigent, non modo perficiendae, verum etiam omnino reformatae sint, ut regnum Christi quocumque terrarum, inter homines cuiusvis culturae vel cuiusvis opinionis religiosae efficacius propagetur.

Quodsi iidem ad nihil aliud intenderent quam ad disciplinam ecclesiasticam eiusque methodum hodiernis condicionibus ac necessitatibus, nova quadam inducta ratione, aptius accommodandas, nulla fere esset causa timendi; at vero imprudenti aestuantes

"irenismo", nonnulli veluti obices ad fraternam unitatem restaurandam ea putare videntur, quae ipsis legibus ac principiis a Christo datis innituntur itemque institutis ab eo conditis, vel quae munimina ac fulcimina exstant integritatis fidei, quibus collapsis, omnia uniuntur quidem, sed solummodo in ruinam.

Novae huiusmodi opiniones, sive improbando novitatis desiderio, sive laudabili causa moveantur, non semper eodem gradu, eadem claritate iisdemque terminis proponuntur, nec semper unanimo auctorum consensu; quae enim hodie a quibusdam, cautelis nonnullis ac distinctionibus adhibitis, magis tecte docentur, cras ab aliis audacioribus palam atque immoderate proponuntur, non sine multorum offensione, praesertim iunioris cleri, nec sine ecclesiasticae auctoritatis detrimento. Quodsi cautius agi solet in libris publice editis, iam liberius disseritur in libellis privatim communicatis et in acroasibus coetibusque. Nec tantum inter sodales utriusque cleri et in sacris seminariis institutisque religiosis tales opiniones divulgantur, sed etiam inter laicos, inter eos praesertim, qui iuventuti instituendae operam navant.

Quod autem ad theologiam spectat, quorundam consilium est dogmatum significationem quam maxime extenuare; ipsumque dogma a loquendi ratione in Ecclesia iamdiu recepta et a philosophicis notionibus penes catholicos doctores vigentibus liberare, ut in catholica exponenda doctrina ad Sacrae Scripturae sanctorumque Patrum dicendi modum redeatur. Spem ipsi fovunt fore ut dogma elementis denudatum, quae extrinsecus a divina revelatione esse dicunt, fructuose comparetur cum eorum opinionibus dogmaticis, qui ab Ecclesiae unitate seiuncti sint, utque hac via pedetemptim perveniatur ad assimilanda sibi invicem dogma catholicum et placita dissidentium.

Accedit quod, catholica doctrina ad hanc redacta condicionem, viam sterni autumant, qua, hodiernis necessitatibus satisfaciendo, hodiernae etiam philosophiae notionibus dogma exprimi possit, sive "immanentismi" sive "idealismi" sive "existentialismi" aliisque systematis. Quod idcirco etiam fieri posse ac debere audaciores quidam affirmant, quia fidei mysteria numquam notionibus adaequate veris significari posse contendunt, sed tantum notionibus "approximativis", ut aiunt, ac semper mutabilibus, quibus veritas aliquatenus quidem indicetur, sed necessario quoque deformetur. Quapropter non absurdum esse putant, sed necesse omnino esse ut theologia pro variis philosophiis, quibus decursu temporum tamquam suis utitur instrumentis, novas antiquis substituat notiones, ita ut diversis qui-



dem modis, ac vel etiam aliqua ratione oppositis, idem tamen, ut aiunt, valentibus, easdem divinas veritates humanitas reddat. Addunt etiam historiam dogmatum consistere in reddendis variis sibi quae succedentibus formis, quas veritas revelata induerit, secundum diversas doctrinas et opiniones quae saeculorum decursu ortae fuerint.

Patet autem ex iis, quae diximus, huiusmodi molimina non tantum ducere ad "relativismum" dogmaticum, quem vocant, sed illum iam reapse continere; cui quidem despectus doctrinae communiter traditae eorumque vocabulorum, quibus eadem significatur, satis superque favet. Nemo sane est qui non videat huiusmodi notionum vocabula cum in scholis tum ab ipsius Ecclesiae Magisterio adhibita, perfici et perpoliri posse; ac notum praeterea est Ecclesiam in iisdem vocibus adhibendis non semper constantem fuisse. Liquet etiam Ecclesiam non cuilibet systemati philosophico, brevi temporis spatio vigenti, devinciri posse: sed ea quae communi consensu a catholicis doctoribus composita per plura saecula fuere ad aliquam dogmatis intelligentiam attingendam, tam caduco fundamento procul dubio non nituntur. Nituntur enim principiis ac notionibus ex vera rerum creaturarum cognitione deductis; in quibus quidem deducendis cognitionibus humanae menti veritas divinitus revelata, quasi stella, per Ecclesiam illuxit. Quare mirum non est aliquas huiusmodi notiones a Conciliis Oecumenicis non solum adhibitas, sed etiam sancitas esse, ita ut ab eis discedere nefas sit.

Quapropter negligere, vel reicere, vel suo valore privare tot ac tanta, quae pluries saeculari labore a viris non communis ingenii ac sanctitatis, invigilante sacro Magisterio, nec sine Sancti Spiritus lumine et ductu, ad accuratius in dies fidei veritates exprimendas mente concepta, expressa ac perpolita sunt, ut eorundem in locum coniecturales notiones sufficiantur ac quaedam fluxae ac vagae novae philosophiae dictiones, quae ut flos agri hodie sunt et cras decident, non modo summa est imprudentia, verum etiam ipsum dogma facit quasi arundinem vento agitatam. Despectus autem vocabulorum ac notionum quibus theologi scholastici uti solent, sponte ducit ad enervandam theologiam, ut aiunt speculativam, quam, cum ratione theologica innitatur, vera certitudine carere existimant.

Utique, proh dolor, rerum novarum studiosi a scholasticae theologiae contemptu ad neglegendum, ac vel etiam ad despiciendum facile transeunt ipsum Magisterium Ecclesiae, quod theologiam illam sua auctoritate tantopere comprobant. Hoc enim Magisterium ab ipsis tamquam progressionis sufflamen ac scientiae obex exhi-



betur; ab acatholicis vero quibusdam iam veluti iniustum frenum consideratur quo excultiores aliqui theologi a disciplina sua innovanda detineantur. Et quamquam hoc sacrum Magisterium, in rebus fidei et morum, cuilibet theologo proxima et universalis veritatis norma esse debet, utpote cui Christus Dominus totum depositum fidei—Sacras nempe Litteras ac divinam “traditionem”—et custodiendum et tuendum et interpretandum concedidit, attamen officium, quo fideles tenentur illos quoque fugere errores, qui ad haeresim plus minusve accedant, ideoque “etiam constitutiones et decreta servare, quibus pravae huiusmodi opiniones a Sancta Sede proscriptae et prohibitaе sunt” (*G.I.C.* can. 1324; cfr. Conc. Vat. D. B. 1820, Const. *De Fide cath.* cap. 4, *De fide et ratione*, post canones), nonnumquam ita ignoratur ac si non habeatur. Quae in Romano Pontificum Encyclicis Litteris de indole et constitutione Ecclesiae exponuntur, a quibusdam consulto negligi solent, ea quidem de causa ut praevaleat notio quaedam vaga, quam ex antiquis Patribus, praesertim graecis, haustam esse profitentur. Pontifices enim, ut ipsi dictitant, de his quae inter theologos disputantur iudicare nolunt, itaque ad pristinos fontes redeundum est et ex antiquorum scriptis recentiora Magisterii constitutiones ac decreta explicanda sunt.

Quae etsi fortasse scite dicta videntur, attamen fallacia non carent. Verum namque est generatim Pontifices theologis libertatem concedere in iis quae inter melioris notae doctores vario sensu disputantur; at historia docet, plura quae prius liberae disceptationi subiecta fuerint, postea nullam iam disceptationem pati posse.

Neque putandum est, ea quae in Encyclicis Litteris proponuntur, assensum per se non postulare, cum in iis Pontifices supremam sui Magisterii potestatem non exerceant. Magisterio enim ordinario haec docentur, de quo illud etiam valet: “Qui vos audit, me audit” (*Luc.* 10, 16); ac plerumque quae in Encyclicis Litteris proponuntur et inculcantur, iam aliunde ad doctrinam catholicam pertinent. Quodsi Summi Pontifices in actis suis de re hactenus controversa data opera sententiam ferunt, omnibus patet rem illam, secundum mentem ac voluntatem eorumdem Pontificum, quaestionem liberae inter theologos disceptationis iam haberi non posse.

Verum quoque est, theologis semper redeundum esse ad divinae revelationis fontes: eorum enim est indicare qua ratione ea quae a vivo Magisterio docentur, in Sacris Litteris et in divina “traditione”, “sive explicite, sive implicite inveniantur” (Pius IX, *Inter gravissimas*, 28 oct. 1870, *Acta*, vol. I, p. 260). Accedit quod uterque doctrinae divinitus revelatae fons tot tantosque continet thesauros veritatis,

ut numquam reapse exhauriatur. Quapropter sacrorum fontium studio sacrae disciplinae semper iuvenescunt; dum contra speculatio, quae ulteriorem sacri depositi inquisitionem negligit, ut experiundo novimus, sterilis evadit. Sed hac de causa theologia etiam positiva, quam dicunt, scientiae dumtaxat historicae aequari nequit. Una enim cum sacris eiusmodi fontibus Deus Ecclesiae suae Magisterium vivum dedit, ad ea quoque illustranda et enucleanda, quae in fidei depositio nonnisi obscure ac velut implicite continentur. Quod quidem depositum nec singulis christifidelibus nec ipsis theologis divinus Redemptor concedidit authentice interpretandum, sed soli Ecclesiae Magisterio. Si autem hoc suum munus Ecclesia exercet, sicut saeculorum decursu saepenumero factum est, sive ordinario sive extraordinario eiusdem muneris exercitio, patet omnino falsam esse methodum, qua ex obscuris clara explicentur, quin immo contrarium omnes sequi ordinem necesse esse. Quare Decessor Noster imm. mem. Pius IX, docens nobilissimum theologiae munus illud esse, quod ostendat quomodo ab Ecclesia definita doctrina contineatur in fontibus, non absque gravi causa illa addidit verba: "eo ipso sensu, quo ab Ecclesia definita est".

Ut autem ad novas, quas supra attigimus, opinationes redeamus, plura etiam a nonnullis proponuntur vel mentibus instillantur in detrimentum divinae auctoritatis Sacrae Scripturae. Etenim sensum definitionis Concilii Vaticani de Deo Sacrae Scripturae auctore audacter quidam pervertunt; atque sententiam, iam pluries reprobata, renovant, secundum quam Sacrarum Litterarum immunitas errorum ad ea solummodo, quae de Deo ac de rebus moralibus et religiosis traduntur, pertineat. Immo perperam loquuntur de sensu humano Sacrorum Librorum sub quo sensus eorum divinus lateat, quem solum infallibilem declarant. In Sacra Scriptura interpretanda nullam haberi volunt rationem analogiae fidei ac "traditionis" Ecclesiae; ita ut Sanctorum Patrum et sacri Magisterii doctrina quasi ad trutinam Sacrae Scripturae, ratione mere humana ab exegetis explicatae, sit revocanda, potius quam eadem Sacra Scriptura exponenda sit ad mentem Ecclesiae, quae a Christo Domino totius depositi veritatis divinitus revelatae custos ac interpres constituta est.

Ac praeterea sensus litteralis Sacrae Scripturae eiusque expositio a tot tantisque exegetis, vigilante Ecclesia, elaborata, ex commenticiis eorum placitis, novae cedere debent exegesi, quam symbolicam ac spiritualem appellant; et qua Sacra Biblia Veteris Testamenti, quae hodie in Ecclesia tamquam fons clausus lateant, tandem aliquando omnibus aperiantur. Hac ratione asseverant difficultates

omnes evanescere, quibus ii tantummodo praepediantur, qui sensui litterali Scripturarum adhaereant.

Quae quidem omnia quam aliena sint a principiis ac normis hermeneuticis a Decessoribus Nostris fel. rec. Leone XIII in Encyclicis Litteris *Providentissimus*, et a Benedicto XV in Enc. Litt. *Spiritus Paraclitus*, itemque a Nobis ipsis in Enc. Litt. *Divino afflante Spiritu* rite statutis nemo est qui non videat.

Ac mirum non est huiusmodi novitates, ad omnes fere theologiae partes quod attinet, iam venenosos peperisse fructus. In dubium revocatur humanam rationem, absque divinae "revelationis" divinaeque gratiae auxilio, argumentis ex creatis rebus deductis demonstrare posse Deum personalem existere; negatur mundum initium habuisse, atque contenditur creationem mundi necessariam esse, cum ex necessaria liberalitate divini amoris procedat; aeterna et infallibilis liberarum actionum hominum praescientia Deo item denegatur; quae quidem Vaticani Concilii declarationibus adversantur (cfr. Conc. Vat. Const. *De Fide cath.* cap. 1, *De Deo rerum omnium creatore*).

Quaestio etiam a nonnullis agitur num Angeli creaturae personales sint; numque materia a spiritu essentialiter differat. Alii veram "gratuitatem" ordinis supernaturalis corrumpunt, cum autem Deum entia intellectu praedita condere non posse, quin eadem ad beatificam visionem ordinet et vocet. Nec satis; nam peccati originalis notio, definitionibus tridentinis posthabitis, pervertitur, unaque simul peccati in universum, prout est Dei offensa, itemque satisfactionis a Christo pro nobis exhibitae. Nec desunt qui contendant transubstantiationis doctrinam, utpote antiquata notione philosophica substantiae innixam, ita emendandam esse ut realis Christi praesentia in SS. Eucharistia ad quemdem symbolismum reducat, quatenus consecratae species, nonnisi signa efficacia sint spiritualis praesentiae Christi eiusque intimae coniunctionis cum fidelibus membris in Corpore Mystico.

Quidam censent se non devinciri doctrina paucis ante annis in Encyclicis Nostris Litteris exposita, ac fontibus "revelationis" innixa, quae quidem docet corpus Christi mysticum et Ecclesiam Catholicam Romanam unum idemque esse (cfr. Litt. Enc. *Mystici Corporis Christi*, A.A.S. vol. xxxv, p. 193 sq.). Aliqui necessitatem pertinendi ad veram Ecclesiam, ut sempiterna attingatur salus, ad vanam formulam reducunt. Alii denique rationali indoli "credibilitatis" fidei christianae iniuriam inferunt.

Haec et alia id genus iam serpere constat inter nonnullos filios Nostros, quos incautum animarum studium vel falsi nominis scientia

decipiunt, quibusque maerenti animo et notissimas veritates repetere cogimur et manifestos errores errorisque pericula non sine anxietudine indicare.

In comperto est quanti Ecclesia humanam rationem faciat, quod pertinet ad existentiam unius Dei personalis certo demonstrandam, itemque ad ipsius christianae fidei fundamenta signis divinis invicte comprobanda; parique modo ad legem, quam Creator animis hominum indidit, rite exprimendam; ac denique ad aliquam mysteriorum intellegentiam assequendam eamque fructuosissimam (cfr. Conc. Vat. D. B. 1796). Hoc tamen munus ratio tum solum apte ac tuto absolvere poterit, cum debito modo exulta fuerit; nempe cum fuerit sana illa philosophia imbuta, quae veluti patrimonium iamdudum exstat a superioribus christianis aetatibus traditum, atque adeo altioris etiam ordinis auctoritatem habet, quia ipsum Magisterium Ecclesiae, eius principia ac praecipua asserta, a viris magni ingenii paulatim patefacta ac definita, ad ipsius divinae "revelationis" trutinam vocavit. Quae quidem philosophia in Ecclesia agnita ac recepta, et verum sincerumque cognitionis humanae valorem tuetur, et metaphysica inconcussa principia—rationis nempe sufficientis, causalitatis, et finalitatis—ac demum certae et immutabilis veritatis assecutionem.

In hac philosophia plura sane exponuntur, quibus res fidei et morum neque directe nec indirecte attinguntur, quaeque propterea Ecclesia liberae peritorum disceptationi permittit; at quoad alia plura, praesertim quoad principia assertaque praecipua, quae supra memoravimus, eadem libertas non viget. Etiam in huiusmodi essentialibus quaestionibus, philosophiam quidem aptiore ac ditiore veste induere licet, efficacioribus dictionibus communire, quibusdam scholarum adminiculis minus aptis exuere, sanis quoque quibusdam elementis progredientis humanae lucubrationis caute locupletare; numquam tamen eam subvertere fas est, vel falsis principiis contaminare, vel quasi magnum quidem, sed obsoletum existimare monumentum. Non enim veritas omnisque eius philosophica declaratio in dies mutari possunt, cum potissimum agatur de principiis humanae menti per se notis, vel de sententiis illis, quae tum saeculorum sapientia, tum etiam divinae "revelationis" consensu ac fulcimine innituntur. Quidquid veri mens humana, sincere quaerens, invenire poterit, iam acquisitae veritati profecto adversari nequit; siquidem Deus, summa Veritas, humanum intellectum condidit atque regit, non ut rite acquisitis cotidie nova opponat, sed ut, remotis erroribus qui forte irrepererint, verum vero superstruat eodem ordine ac com-

paginæ quibus ipsa rerum natura, ex qua verum hauritur, constituta cernitur. Quapropter christianus, sive philosophus, sive theologus, non festinanter ac leviter amplectatur quidquid novi in dies excogitatum fuerit, sed summa sedulitate id perpendat ac iusta in trutina ponat, ne adeptam veritatem amittat, vel corrumpat, gravi profecto cum ipsius fidei discrimine ac detrimento.

Quae si bene perspecta fuerint, facile patebit cur Ecclesia exigit ut futuri sacerdotes philosophicis disciplinis instruantur "ad Angelici Doctoris rationem, doctrinam et principia" (*C.I.C.* can. 1366, 2), quandoquidem plurimum saeculorum experientia probe noscit Aquinatis methodum ac rationem sive in tironibus erudiendis, sive in absconditis veritatibus pervestigandis, singulari praestantia eminere; ipsius autem doctrinam cum divina "revelatione" quasi quodam concentu consonare, atque ad fidei fundamenta in tuto collocanda efficacissimam esse, necnon ad sani progressionis fructus utiliter et secure colligendos (*A.A.S.* vol. xxxviii, 1946, p. 387).

Hac de causa quam maxime deplorandum est, philosophiam in Ecclesia receptam ac agnitam hodie a nonnullis despectui haberi, ita ut antiquata quoad formam, rationalistica, ut aiunt, quoad cogitandi processum, impudenter renuntietur. Dictitant enim hanc nostram philosophiam perperam opinionem tueri metaphysicam absolute veram existere posse; dum contra asseverant res, praesertim transcendentis, non aptius exprimi posse, quam disparatis doctrinis, quae sese mutuo compleant, quamvis sibi invicem quodammodo opponantur. Quare philosophiam nostris traditam scholis, cum sua lucida quaestionum descriptione ac solutione, cum accurata sua notionum determinatione clarisque distinctionibus, utilem quidem esse posse concedunt ad propaedeusim scholasticae theologiae, mentibus hominum medii aevi egregie accommodatam; non tamen praebere philosophandi rationem, quae hodiernae nostrae culturae ac necessitatibus respondeat. Opponunt deinde philosophiam perennem nonnisi philosophiam immutabilium essentialium esse, dum hodierna mens ad "exsistentiam" singulorum spectet necesse est et ad vitam semper fluentem. Dum vero hanc philosophiam despiciunt, alias extollunt sive antiquas, sive recentes, sive Orientis, sive Occidentis populorum, ita ut in animos insinuare videantur quamlibet philosophiam vel opinionem, quibusdam additis, si opus fuerit, correctionibus vel complementis, cum dogmate catholico componi posse; quod quidem falsum omnino esse, cum praesertim de commentis illis agatur, quae vel "immanentismum" vocant, vel "idealismum", vel "materialismum" sive historicum, sive dialecticum, ac vel etiam "existentialismum" sive atheismum profitentem, sive

saltem valori ratiocinii metaphysici adversantem, catholicus nemo indubium revocare potest.

Ac denique philosophiae nostris traditae scholis hoc vitio vertunt, eam nempe in cognitionis processu ad intellectum unice respicere, neglecto munere voluntatis et affectuum animi. Quod quidem verum non est. Numquam enim christiana philosophia utilitatem negavit et efficacitatem bonarum totius animi dispositionum ad res religiosas ac morales plene cognoscendas et amplectendas; immo semper docuit huiusmodi dispositionum defectum causam esse posse cur intellectus, cupiditatibus ac mala voluntate affectus, ita obscuretur ut non recte videat. Immo Doctor Communis censet intellectum altiora bona ad ordinem moralem sive naturalem sive supernaturalem pertinentia, aliquo modo percipere posse, quatenus experiatur in animo affectivam quamdam "connaturalitatem" cum eisdem bonis sive naturalem, sive dono gratiae additam (cfr. S. Th. *Summa Theol.* 2<sup>a</sup> 2<sup>ae</sup> quaest. 1, art. 4 ad 3 et quest. 45, art. 2, in c.); ac liquet quantopere vel subobscura huiusmodi cognitio investigationibus rationis auxilio esse valeat. Attamen aliud est voluntatis affectuum dispositioni vim agnoscere adiuvandi rationem ad certiorum ac firmiorem cognitionem rerum moralium assequendam; aliud vero est, quod isti novatores contendunt: facultatibus nempe appetendi et affectandi vim quamdam intuendi adiudicare, atque hominem, cum non possit rationis discursu cum certitudine discernere quidnam ut verum sit amplectendum, ad voluntatem declinare, qua inter oppositas opiniones ipse libere decernens eligat, cognitione et voluntatis actu incompete permixtis.

Nec mirum est novis hisce placitis in discrimen adduci duas philosophicas disciplinas, quae natura sua cum fidei doctrina arcte conectuntur, theodiceam nempe et ethicam; quarum quidem munus esse censent non aliquid certi de Deo aliove ente transcendentem demonstrare, sed ostendere potius ea quae fides doceat de Deo personali ac de eius praeceptis, cum vitae necessitatibus perfecte cohaerere, ideoque omnibus amplectenda esse ut desperatio arceatur atque aeterna attingatur salus. Quae omnia ut Decessorum Nostrorum Leonis XIII et Pii X documentis aperte adversantur, ita cum Concilii Vaticani decretis componi nequeunt. Has quidem a veritate aberrationes deplorare supervacaneum esset, si omnes, etiam in rebus philosophicis, qua par est reverentia ad Magisterium Ecclesiae animum intenderent, cuius profecto est, ex divina institutione, non solum veritatis divinitus revelatae depositum custodire et interpretari, sed ipsis etiam philosophicis disciplinis invigilare, ne quid detrimenti ex placitis non rectis catholica patiantur dogmata.

Reliquum est ut aliquid de quaestionibus dicamus, quae quamvis spectent ad disciplinas, quae "positivae" nuncupari solent, cum christianae tamen fidei veritatibus plus minusve conectantur. Instanter enim non pauci expostulant ut catholica religio earumdem disciplinarum quam plurimum rationem habeat. Quod sane laude dignum est ubi de factis agitur reapse demonstratis; caute tamen accipiendum est ubi potius de "hypothesibus" sit quaestio, etsi aliquo modo humana scientia innixis, quibus doctrina attingitur in Sacris Litteris vel in "traditione" contenta. Quodsi tales coniecturales opiniones doctrinae a Deo revelatae directe vel indirecte adversentur, tum huiusmodi postulatum nullo modo admitti potest.

Quamobrem Ecclesiae Magisterium non prohibet quominus "evolutionismi" doctrina, quatenus nempe de humani corporis origine inquit ex iam existente ac vivente materia oriundi—animas enim a Deo immediate creari catholica fides nos retinere iubet—pro hodierno humanarum disciplinarum et sacrae theologiae statu, investigationibus ac disputationibus peritorum in utroque campo hominum pertractetur; ita quidem ut rationes utriusque opinionis, faventium nempe, vel obstantium, debita cum gravitate moderatione ac temperantia perpendantur ac diiudicentur; dummodo omnes parati sint ad Ecclesiae iudicio obtemperandum, cui a Christo munus demandatum est et Sacras Scripturas authentice interpretando et fidei dogmata tuendi (cfr. Allocut. Pont. ad membra Academiae Scientiarum, 30 novembris 1941: *A.A.S.* vol. xxxiii, p. 506). Hanc tamen disceptandi libertatem nonnulli temerario ausu transgrediuntur, cum ita sese gerant quasi si ipsa humani corporis origo ex iam existente ac vivente materia per indicia hucusque reperta ac per ratiocinia ex iisdem indiciiis deducta, iam certa omnino sit ac demonstrata; atque ex divinae revelationis fontibus nihil habeatur, quod in hac re maximam moderationem et cautelam exigit.

Cum vero de alia coniecturali opinione agitur, videlicet de polygenismo, quem vocant, tum Ecclesiae filii eiusmodi libertate minime fruuntur. Non enim christifideles eam sententiam amplecti possunt, quam qui retinent asseverant vel post Adam hisce in terris veros homines exstitisse, qui non ab eodem prouti omnium protoparente, naturali generatione originem duxerint, vel Adam significare multitudinem quamdam protoparentum; cum nequaquam appareat quomodo huiusmodi sententia componi queat cum iis quae fontes revelatae veritatis et acta Magisterii Ecclesiae proponunt de peccato originali, quod procedit ex peccato vere commissio



ab uno Adamo, quodque generatione in omnes transfusum, inest unicuique proprium (cfr. *Rom.* 5, 12-19; Conc. Trid. sess. v, can. 1-4).

Quemadmodum autem in biologicis et anthropologicis disciplinis, ita etiam in historicis sunt qui limites et cautelas ab Ecclesia statuta audacter transgrediantur. Ac peculiari modo deploranda est quaedam nimio liberior libros historicos Veteris Testamenti interpretandi ratio, cuius fautores Epistolam haud ita multo ante a Pontificio Consilio de re biblica Archiepiscopo Parisiensi datam ad suam defendendam causam immerito referunt (die 16 ianuarii 1948: *A.A.S.* vol. XL, pp. 45-48). Haec enim Epistula aperte monet undecim priora capita Geneseos, quamvis cum historicae compositionis rationibus proprie non conveniant, quibus eximii rerum gestarum scriptores graeci et latini, vel nostrae aetatis periti usi fuerint, nihilominus quodam vero sensu, exegetis amplius investigando ac determinando, ad genus historiae pertinere; eademque capita, oratione simplici ac figurata mentique populi parum exculti accommodata, tum praecipuas veritates referre, quibus aeterna nostra procuranda salus innititur, tum etiam popularem descriptionem originis generis humani populique electi. Si quid autem hagiographi antiqui ex narrationibus popularibus hauserint (quod quidem concedi potest), numquam obliviscendum est eos ita egisse divinae inspirationis afflatu adiutos, quo in seligendis ac diiudicandis documentis illis ab omni errore immunes praemuniebantur.

Quae autem ex popularibus narrationibus in Sacris Litteris recepta sunt, ea cum mythologiis aliisve id genus minime aequanda sunt, quae magis ex effusa imaginatione procedunt quam ex illo veritatis ac simplicitatis studio, quod in Sacris Libris Veteris etiam Testamenti adeo elucet ut hagiographi nostri antiquos profanos scriptores aperte praecellere dicendi sint.

Novimus quidem plerosque catholicos doctores, quorum studiorum fructus in athenacis, in sacris seminariis et religiosorum sodalium collegiis impertiuntur, ab iis erroribus alienos esse, qui hodie, sive ob rerum novarum cupidinem, sive etiam ob immoderatum quoddam apostolatus propositum, aperte vel latenter divulgantur. At novimus quoque novas eiusmodi opinionationes incautos allicere posse; ideoque principiis obstare malumus, quam inveterato iam morbo medicinam praestare.

Quapropter, re coram Domino mature perpensa ac considerata, ne a sacro Nostro officio deficiamus, Episcopis ac Religiosarum Sodalitatum Moderatoribus, gravissime eorum onerata conscientia, praecipimus, ut quam diligentissime curent, ne in scholis, in coe-



tibus, in scriptis quibuslibet opiniones huiusmodi proferantur, neve clericis vel christifidelibus quovis modo tradantur.

Qui in ecclesiasticis institutis docent, noverint se tuta conscientia munus docendi, sibi concreditum, exercere non posse, nisi doctrinae normas, quas ediximus, religiose accipiant atque ad amussim servant in discipulis instituendis. Debitam reverentiam atque obtemperationem, quam in suo adsiduo labore Ecclesiae Magisterio profiteantur oportet, discipulorum quoque mentibus animisque instillent.

Nitantur utique omni vi omnique contentione ut disciplinas, quas tradunt, provehant; sed caveant etiam ne limites transgrediantur a Nobis statutos ad veritatem fidei ac doctrinae catholicae tuendam. In quaestiones novas, quas hodierna cultura ac progrediens aetas in medium protulerunt, diligentissimam suam conferant pervestigationem, sed ea qua par est prudentia et cautela; nec denique putent, falso "irenismo" indulgentes, ad Ecclesiae sinum dissidentes et errantes feliciter reduci posse, nisi integra veritas in Ecclesia vicens, absque ulla corruptione detractoneque, sincere omnibus tradatur.

Hac spe freti, quam pastoralis vestra sollertia adauget, caelestium munerum auspiciem paternaeque benevolentiae Nostrae testem, cum vobis singulis universis, Venerabiles Fratres, tum clero populoque vestro Apostolicam Benedictionem amantissime impertimus.

Datum Romae, apud S. Petrum, die XII mensis Augusti, anno MDCCCCL, Pontificatus Nostri duodecimo.

PIUS PP. XII

NEW EDITION OF "PRECES ET PIA OPERA"

SACRA PAENITENTIARIA APOSTOLICA

(OFFICIUM DE INDULGENTIIS)

DECRETUM

DE PRECIBUS ET PIIS OPERIBUS INDULGENTIIS DITATIS, NOVA COLLECTIONE EDITIS (A.A.S., 1950, XLII, p. 404).

Quoniam volumen, quod "Preces et Pia Opera . . ." inscribitur atque anno MDCCCXXXVII editum fuit, iam amplius non prostat,

haec Sacra Paenitentiaria Apostolica illud iterum typis imprimere statuit, eo vel magis quod christifideles non pauci itemque Sacerdotes et Episcopi id ipsum multis ex partibus petierunt. Antequam tamen hoc propositum ad effectum deduceretur, opportunum visum est rem omnem diligenter recognoscere ac nonnulla expungere, quae minus apta viderentur, nonnulla vero adicere, quae postremis hisce temporibus fuere indulgentiis insignita.

Normae autem, quibus hoc enchiridion compositum est et in praesentem formam redactum, eadem sunt, idemque propositum; ut nempe authenticum habeatur opus, quod Pontificias omnes hac in re largitiones in unum volumen colligat, quod quidem communi pietati modo tuto respondeat.

Quapropter hoc volumen preces complectitur ac pia opera, quae usque ad praesentem diem a Summis Pontificibus fuere indulgentiis ditata, quae adhuc vigent; tum ea videlicet, quae in favorem omnium christifidelium, tum ea etiam, quae in favorem quorundam coetuum personarum spiritualibus hisce muneribus insignita fuerunt, obrogatis ceteris omnibus generalibus indulgentiarum concessionibus, quae in hoc enchiridion non sint relatae.

Fore igitur sperandum est ut hoc opus uberes afferat spiritualis utilitatis fructus, utque ad sinceram ac solidam pietatem refovendam summopere conferat.

Ut autem omnino necessarium erat, res tota Augusti Pontificis Pii XII iudicio subiecta fuit, qui quidem in Audientia infra scripto Cardinali Paenitentiario Maiori die 29 mensis Decembris anni 1949 concessa, hanc precum piorumque operum Collectionem, typis Vaticanis impressam, approbavit; et obrogatis generalibus indulgentiarum concessionibus in eandem Collectionem non relatis, ipsam tantum ut authenticam haberi mandavit.

Contrariis quibuslibet non obstantibus, etiam specialissima mentione dignis.

Datum Romae, ex eadem Sacra Paenitentiaria Apostolica, die xxx Ianuarii mdccccl.

N. Card. CANALI, *Paenitentiarius Maior*.

L. ✠ S.

S. Luzio, *Regens*.

## BOOK REVIEWS

*Early Christian Creeds.* By J. N. D. Kelly, Vice-Principal of St Edmund Hall, Oxford. Pp. xii + 446. (Longmans. 26s. net.)

THE reproach sometimes addressed to philosophers that they are teaching the history of their subject rather than philosophy itself cannot be brought in the same way against theologians, for they have the very important factor of the development of doctrine to consider; their subject is a unity in a way that philosophy can never be. One cannot therefore dismiss an historical account of the growth of the creeds on the score that it is history rather than theology, and Mr Kelly's work is no ordinary account of the matter. He has lectured on the subject in the Oxford theology schools until the great jungle of facts relevant to his topic has been opened up and made passable to others. Naturally some of the questions involved are over-simplified in this exposition, but the book is no mere piece of vulgarization. It is most full in its documentation and gives a wide survey of the theories of recent investigators even when they are being rejected.

Against the Modernists Canon Kelly has no doubt that: "Nothing could be more artificial or more improbable than the contrast so frequently drawn between the Church of the first century, with its pure religion of the Spirit and its almost complete absence of organization, and the nascent Catholic Church, with all its institutional appurtenances, of the late second century." He has made good use of Fr de Ghellinck's survey of credal studies in *Patristique et Moyen Âge*, but whereas Fr de Ghellinck made no attempt to draw conclusions of his own, here definite preferences are stated and views put forth, with the reasons inclining to their adoption. Thus it is taken as generally accepted that the Apostles' Creed was formed by the addition of a Christ-creed to a short Trinitarian creed. It is then argued that the short Trinitarian creed is primitive, coming from a set of baptismal interrogations, and that a paragraph stating the facts about Christ was added to it in the latter half of the second century, largely but not exclusively from a desire to combat Docetic views and Gnostic aberrations. The difficulty about such a reconstruction, as readers of my book on *Early Baptism and the Creed* will have realized, is that it leaves the origin of this compact Christ-creed unexplained. Canon Kelly must have felt this, for he says (p. 146):

As the baptismal questions tended to become summaries of the course of teaching which led up to the sacrament, the need must early have been felt of including in them a somewhat fuller Christological statement. Mere convenience, too, must have encouraged the grouping together of the two independent, but logically interrelated, types of credal summary. Christians must have been conscious of a gap so long as articles like Christ's exaltation and coming in judgment, which loomed large in popular instruction, had no place in credal interrogations.

If the earliest evidence for Christian baptismal practice had been more fully considered, it would have become clear to the author that the Christ-creed loomed so large in the preparations for baptism that it could not possibly have been kept out of the baptismal creed until 170 or 180. A more likely origin for the short Trinitarian creed than the (hypothetical) questions at baptism could be found in the doxologies of the Church, used in public prayer by those who have been already baptized and fully instructed, or some such gradual build-up of the creed from one member to three as I have outlined in my book could be worked out.

It must not be thought that Canon Kelly has confined himself to the Apostles' Creed. He investigates fully the growth of the Nicene Creed and his pages on the history of the *Filioque* give the best account yet available in English of a tangled subject. One is gratified to see the extensive use Canon Kelly makes of Catholic authors in his work. The debate will no doubt continue on many of the points here dealt with (e.g. the idea that a contractual notion of baptism was peculiar to Tertullian), but for the book as a whole one can only speak words of welcome and gratitude.

J. H. CREHAN, S.J.

*Waters of Silence.* By Thomas Merton. Pp. x + 300. (Hollis & Carter. 15s.)

A PARADOXICAL wordiness in the praise of silence? Mr Evelyn Waugh hastens to disarm any such churlish criticism. "Thomas Merton's superiors," he explains in his Foreword, "have decided that, for the present at any rate, his energies are best employed at the typewriter, so that when the rest of the community are in the fields his harder lot is in the scriptorium." That seems fair enough. If monastic toil is legitimate when it supplies us with cheeses and liqueurs, why not when it provides nourishment of a less material order?

This time the author is refreshingly objective: it is his Order's history, or at any rate some of its more adventurous episodes, that he introduces here to a vaguely informed public. He starts with the

beginnings of the cenobitic life; from the desert communities he passes to the rule of St Benedict, then to the Cluniac development (which he regards rather askance) and so to twelfth-century Cîteaux, the peak and model, in his eyes, of all monastic achievement. Jumping the long decline of five hundred years and more, he has a good description of De Rancé and the Trappist revival, with its tortured, self-conscious and un-Benedictine asceticism. "The mentality of La Trappe," he comments, "was the mentality of a Lost Battalion, of a 'suicide squad' of men who knew they were doomed but were determined to go out of the world in grand style, making death and destruction pay so dearly for their triumph that death had no victory left at all." Magnificent, he thinks, but not truly Cistercian. The Revolution, a century later, led to the great dispersal, with the Trappists suffering the fate of all the other Orders in France. The monks of La Grande Trappe were scattered far and wide, to Switzerland and England, Canada and the United States. Here, in Kentucky and Illinois, the first foundations came to nothing. It was not till a generation later that a fresh start was made: from the abbey of Melleray, near Nantes, a detachment of monks crossed the Atlantic and, again in Kentucky, founded Our Lady of Gethsemani. From this point onwards, Gethsemani is the focal point of the book. Years were still to elapse before the Cistercian idea became acclimatized in America. Native postulants were few and none of them persevered. It was not till the end of the century—about the time of the great Cistercian reunion—that the tide at last turned. Thenceforward, and especially after each World War, the development was spectacular: Rhode Island, Georgia, Utah, New Mexico—all besieged by postulants.

It is an arresting phenomenon, this Cistercian revival in the States; not unconnected, obviously, with the political and social upheavals elsewhere. In these the Cistercians have suffered as severely as others. We are given tragic examples: the fate of the monks of Viaceli in the Spanish Civil War; of Mariastern and Our Lady of Liberation in Yugoslavia; and, grimmest of all, the martyrdom of the Chinese abbey of Yang Kia Ping. On the day of its fall, so it happened, there was born a new foundation on the other side of the world; many will see in this more than a coincidence of dates.

So much for the main theme. Interwoven with it very skilfully are numerous side issues, some of them happy ones, others less fortunate: the Canadian foundations; Mariannhill and its offshoots—the astonishing venture of Dom Franz Pfanner in South Africa; the abortive Brazilian experiment at São Paulo. Each neatly takes its place in a narrative not only vivid but often highly dramatic.

Finally we have a chapter on the deeper significance of monasticism: the true nature of asceticism, the place of solitude in the common life and the function of a Cistercian community in the whole Mystical Body.

The text is enlivened photographically with numerous illustrations: scenes of Cistercian life, and specimens, old and new, of Cistercian building, from the thirteenth-century cloister of Fontenay to the army-hut monastery at the foot of Mount Ogden. This is publicity of the best sort: it is also the best Thomas Merton we have had.

*Papal Legate at the Council of Trent: Cardinal Seripando.* By the Rt Rev. Hubert Jedin. Translated by the Rev. Frederic C. Eckhoff. Pp. viii + 720. (B. Herder Book Co. 56s.)

DR JEDIN's two-volume *Seripando*, originally published in 1937, is here made available in a competent American translation. The manuscript sources used—from the libraries at Bologna, Naples, Salerno and elsewhere—are not quoted in the notes; but otherwise the work is complete, in one massive tome.

The new title adopted is to some extent justified, because it is for his work at Trent that Girolamo Seripando has his place in history. On the other hand a considerable portion of this work was accomplished during the early sessions of the Council, which he attended merely in his capacity of General of his Order; and in point of fact, his labours as *legatus a latere* occupy no more than four of these thirty-eight chapters. And more than a third of the whole book is devoted to the pre-Tridentine period: to his early years in Naples and his youthful Platonism; to the Augustinian friar, to the theologian, administrator and reformer of his Order. Once the Council opens, we have exhaustive discussions on all the main controversies: the use of the Vulgate, Original Sin and Justification, the obligation of residence and the various sacraments. Seripando contributed handsomely to all of these. Afterwards, during the Interim that followed the session at Bologna, he journeyed as far as Brussels, to represent his native city at the Imperial court; then, as Archbishop of Salerno, he gained first-hand experience of the many diocesan abuses that cried aloud for correction, and of the obstruction still to be expected from the opponents of reform. When the Council was about to be resumed, his extensive experience of conciliar procedure, his success as a diplomatist, and still more his learning and zeal, made him an obvious choice for one of the new legateships, at least in the eyes of the party favouring reform. Through the influence of Morone, and in spite of considerable opposition, he was at length

made Cardinal in February 1561, and served as second legate to Mantua when the Council finally met in December of the same year. Thenceforward, until his death in 1563, his theological prestige, together with his tact and pertinacity, made him an important factor in every debate—and naturally in every intrigue, political or ecclesiastical—whether on residence (once more) or Communion in both kinds; on the Mass or the relationship of the Primacy to the Episcopate.

"We cannot timidly ask," he wrote during the session at Bologna, "What will the Lutherans say if we admit the existence of simony by publishing a decree against it? What worries me is what the Lutherans will say if, when the Council is over, all the abuses and evil practices have not been abolished." This illustrates his fundamental attitude to reform. Yet his ardour was tempered with no little discretion. "He takes too many precautions," a critic observed, "and he is too fearful, and therefore he is often silent and omits saying some things that would be advantageous." To the Curialists, on the other hand, he was an obnoxious *Zelante* whose death was to be regarded as clearly providential. "*L'Ilmo Serripanto laborat in extremis*," one of them proclaimed with satisfaction: "*verbum autem Dei manet in aeternum*." Even his orthodoxy was questioned; and in this he shared the lot of his friend Cardinal Pole, with whom, incidentally, he had other things in common. As an Augustinian he was bred up in the same tradition as Luther, and the views he put forward on Justification, for instance, were qualified, to say the least, by the final decrees of the Council. Like Pole, again, he was more in his element as a thinker than a man of action: "A light," says von Sickel, "but never a leader." He was aware of this himself. When Mantua's death left him senior legate, he was vastly relieved to be superseded by Morone.

Yet in the whole history of the Council, though his role was always secondary, few have such a distinctive importance as Seripando. "He was a representative," says Dr Jedin, "of a branch of theological tradition that had had its influence on the leader of the German schism as well. Inasmuch as Seripando and the Augustinian school gave a voice to that tradition at the Council, they accentuated the difference between it and Luther's basic teachings and thus performed a highly providential service." Much the same might be said, and Dr Jedin says it, about Seripando's views on the sacrifice of the Mass. But apart from this contribution, his numerous drafts and reports, all bearing traces of his acute and exact mind, provide a mass of information concerning the background of the Council. And this is precisely what Dr Jedin provides too. Do we ask any-



thing else? Any literary graces or concern for the more human aspects of his subject? Certainly not; or, if we do, we shall be disappointed. This is all solid stuff: masses of facts laboriously quarried, carefully tabulated and arranged; a stern and thoroughly Teutonic achievement. No light reading, to be sure; but for the specialist in the period, for the ecclesiastical historian, it will long remain a standard authority.

A. G. S.

*The Revival of Paganism.* By Gustave Combes. Translated by the Rev. Augustine Stock, O.S.B. (B. Herder. 33s.)

INTENDED as a warning against the dechristianization of civilization, this vigorous essay has been translated for the benefit of Americans and published at St Louis to remind them that the most alarming symptom of neo-Paganism is the total control of education by the State. It is meant, says the publisher, to disturb their complacency and arouse them to a keen struggle against the rising tide of Atheism. In a short preface the author points out that Paganism reared its head again in the sixteenth century, changed its aspect, gradually modernized its methods, and so mobilized all its forces for a "titanic warfare with Christianity". In methodical French fashion the growing current of pagan ideas is divided into four distinct streams: that of rationalism in the intellectual order, naturalism in the moral order, state absolutism in the political, and, inevitably, Marxism in the social and economic.

The performance however is not quite so impressive as the programme. The book, though extending to some 350 pages, is in essence a pamphlet, written with furious energy but without much consideration as to the type of reader most likely to be convinced. In the first place, it is the work of a Frenchman writing for French readers. There are 13 pages about Marxism, and 38 pages about Bolshevism; altogether, about one-quarter of the book is devoted to Marx, Engels, Hitler, Stalin, the Spanish Reds and so forth; the rest is specifically intended for French readers and there are a good many names and allusions that will convey nothing to people not possessed of a very fair acquaintance with the literary history of France. A very large part of it, dealing with Freemasonry, the Anti-Clerical Campaign begun in 1880 and resumed after the Dreyfus Case, the League of the Rights of Man, the C.G.T. and the League of Nations will be understood only by those who are acquainted with the dismal story of the Third Republic.

A more serious defect is the way in which the author strings together, for effect, the names of men whose character, career or works were very dissimilar. At one time, Etienne Dolet, B. des



Periers, Sadoletto; at another we get "Port Royal, the Oratory, the Prince de Condé, Madame de Grignan, La Fontaine, Malebranche": another queer enumeration is de Maistre, de Bonald, Ballanche, Montalembert, and Lacordaire, Görres and Döllinger. This does not inspire confidence, and still more disturbing is it to find Raymond de Sebonde described as the friend of Montaigne, who was born exactly a hundred years after the Spanish philosopher's death.

M. Combes makes the University of Padua and Pomponazzi in particular the fountain-head of modern free thought and he is equally confident in ascribing to the Huguenot, Des Aguliers, the origin of English freemasonry, although it will be noticed that virtually the whole of this chapter is about the Grand Orient which is a very different thing. It is in keeping with the whole tone of the book that he should be very absolute in his assertions, but on the whole his matter is, unfortunately, only too true, and his conclusions indisputable by all who still have any regard for Christian civilization.

*Italy and Ireland in the Middle Ages.* By Vincenzo Berardis. (Dublin: Clonmore & Reynolds; London: Burns Oates. 15s.)

WITH commendable industry Signor Berardis has employed the leisure allowed by the post of Italian Minister to Eire to compile an account of the historical contacts and religious and cultural ties between Ireland and Italy. He begins with Palladius and St Patrick and goes beyond the Church reform and work of St Malachy, the stage at which such studies usually end, to give a sketch of the "last Irish Saint in Italy", Blessed Thaddeus MacCarthy, who died at Ivrea in 1492.

His essential theme is the deep, though not apparent, affinity of Irish and Italian culture which is not to be identified with the Roman talent and proclivity for unity and organization. He holds that the two peoples had an underlying psychological affinity traceable in some degree to the fact that the expansion of the Roman Empire had been most successful in those regions where the Celtic element had predominated over the wholly barbarian, and he sees a further mark of this similarity of outlook in their common aversion from the spirit of feudalism. Many mediaeval Irish legends, "visions", "voyages", and the like, are mentioned by critics who discuss the sources of the *Divina Commedia*, and hence the facility with which so many of their myths and fairy tales were gathered up into the work of Ariosto.

For the most part the author has been content to follow reliable guides such as Fr John Ryan, S.J., and Dom Louis Gougaud, though great names are missing from his bibliography. That the work is

essentially derivative is not surprising; indeed, the vital chapter on Irish Mediaeval Culture and Romance Literature is little more than a mosaic of his authorities. Yet it must be conceded that this vast and intricate field has occupied the whole life-work of many famous scholars and experts. In many matters of early Irish history there has been far more patriotic affirmation than certainty; and in every field no form of truth is so elusive as historical truth.

*The English Cathedrals.* Photographed by Herbert Felton and with a text by John Harvey. (Batsford. 18s. net.)

THE cathedrals which are the subject of this joint work are the twenty-seven older cathedrals, nine of "the Old Foundation", the nine Monastic cathedrals of the "New Foundation", and Henry VIII's five, together with Ripon, Southwell, St Albans and Southwark. The book was envisaged as a folio of plates, but a wise decision decreed the addition of Mr John Harvey's valuable text. The photographs, to the number of one hundred and seventy-five, are nearly all full-page, taken by a specialist, carefully chosen in order to be as illustrative and significant as possible, and chronologically arranged to conform with the text. They are very different from the conventional guide-book photograph usually found in the books ("the nave looking east", "the south aisle", and so forth), and there are plenty of them; Canterbury, Norwich and Salisbury have ten each, Wells has fifteen, Ely no fewer than eighteen. They bring before us with force and freshness the epic diversity of English Gothic. And the lovers of Wells will observe with relief that Mr Felton has carefully omitted the dreadful "St Andrew's Cross" which has for ever disfigured one of the loveliest churches in England.

Description of each building as a unit being impracticable in an essay of seventy-six pages, Mr John Harvey has treated his cathedrals as a unity and deals in succession with Norman, Early English, Decorated, and so on. Very useful for the general reader and particularly valuable for the amateur or student are the appendices. Historical and Descriptive Notes give the origins, the building dates and, wherever possible, the names and dates of the master-masons—the fruit of modern documentary research. The Descent of Architectural Features provides tables and charts showing the evolution of Ribbed Vaults, Gothic East and West Fronts, and Screen Fronts and Porches. Figured diagrams trace the history of the Great Towers, Polygonal Chapter-Houses and Cloisters. These aids to understanding are the distinctive contribution of the scholar and mediaevalist to whom we are already indebted for our knowledge of that mighty artist, Henry Yvele.

The main characteristics of the English cathedral, great length in proportion to width and height, the square east end, the long transepts and so on have often been fully described and explained, but notice is here given to less obvious facts. One striking remark is that from Saxon times onwards there is no single example of really decadent work. Attention is called to the English fondness for the long line externally, due to the universal desire to lengthen the presbytery and to provide eastern chapels and a procession path, with the consequent variation of type, "full height throughout", or "lower east end".

Another curious feature in England was the prevalence of very elaborate chapter-houses and, stranger still, of splendid cloisters in cathedrals that were not monastic. Mr Harvey maintains that the rather frequent collapse of Norman towers was not, as we used to be told, the result of "jerrybuilding", but of wrong calculation of stresses and strains due to ignorance of structural problems and of the strength of materials. And he will have nothing to do with the Black Death as the occasion of the Perpendicular Style owing to penury and the shortage of skilled craftsmen. Hinting at a French origin, not unconnected with the French love of verticality, he contends that the Perpendicular was "the birth of a genuine new art, the result of long experiment and of the ingenuity of the greatest architects of the age". Its first fruit was the marvellous choir at Gloucester and the continuance of the transformation scheme there was due, curiously enough, to the large sums brought by pilgrims to the tomb of Edward II.

Then we have the inevitable comparisons with France. "There is," he says, "a beauty pleasing to the English temperament even in variety and disjointedness," and the English cathedrals are the supreme example of muddling through. No mediaeval English cathedral was however completed in a short period and under a single inspiration, so that the harmony, proportion, and lucid perfection of the Northern French Gothic could not be attained. Something always suffered in England. Generally it was the triforium, as at Salisbury, or the clerestory, as in the choir at Ely. Then proportion: at Norwich, Peterborough, and Ely, the pier arcade, triforium and clerestory are all about equal in height, which at the very first glance is unsatisfactory. In the nave of Gloucester it is the other extreme, very tall and massive columns dwarfing the upper members. At Canterbury, Gloucester and elsewhere there is discord between nave and choir; at York and Winchester, between nave and transepts. But English people do not mind these things, in fact they appear to prefer them. They rave over the beauty of heavy, barbaric Norman

pillars, and their innate preference for the incongruous probably reaches its climax at Christ Church, Oxford, where ponderous Norman columns uphold a Tudor ceiling and fan tracery. It is therefore somewhat surprising that Mr Harvey, who is so well aware of all this, should disparage "the remote perfection" of the great French cathedrals and, more surprising still, should speak slightly of the marvellous sculpture in their porches.

From time to time the facts of history and the achievements of artists have to be re-stated because every generation has to be addressed in its own language. Thus, there are things in this essay that Banister Fletcher or Graham Jackson would have expressed differently, for instance the remark on St Cuthbert and the Galilee porch at Durham, or on "the sombre gloom of cave-dwelling and cave worship that hangs over the Monks' choir at St Albans". The English regard for orientation is attributed wholly to the tradition of solar worship, which had to be taken account of in church building because "England was pagan from the fifth to the ninth century, wholly or in part". But, by A.D. 800 the Faith had been spread over Saxon England and was firmly established; it had not yet been uprooted in any large area by the incursions of the Danes. The historical student is here at fault. He should be mindful not only of Augustine, Aidan and Columba, but of Birinus, Felix, Chad, Wilfrid, Aldhelm and Theodore of Tarsus.

J. J. DWYER

*Are You Ready, Caroline?* By Ruth Feiner. (Robert Hale. 10s. 6d.)

MISS FEINER's book, written, so we are told, to celebrate her reception into the Catholic Church, has this to be said for it, that it has a quiet and consistent background of Catholic belief and practice and shows a sound appreciation of moral values in spite of the waywardness and moral lapses of some of its principal characters. Even that reservation needs some qualification for the book is an experiment with time and the characters unfold in the story, not as they actually lived their lives but as they might have developed in different circumstances. It was a hazardous undertaking, full of possible dangers and pitfalls, but Miss Feiner has tackled it with firmness and imagination and the result may be recommended for the consideration of those discontented spirits so busy speculating on what they may have missed as to have no time to count the blessings that they do possess. Such a one was *Caroline*; "if only I had my life over again," she prayed, and in the hour that she had set aside for rest before her birthday dinner-party her prayer was granted. For

*Caroline* the parting of the ways had come when she gave up a stage career that seemed to promise fame, refused the advances of *Anthony Langdon*, at that time a half-hearted candidate for the priesthood, and elected to marry the young doctor who in the years that followed gave her a happy home and a secure position. In her trance-dream *Caroline* returned to that decisive point and reversed all her previous judgements, and the rest of the book is an account of what might have happened in the "might-have-been", the tragic story of a frustrated artist married to a *prêtre manqué*. It is almost as great a relief to the reader as it is to *Caroline* when she wakes from her reverie to realize that it is but a bad dream; with her husband she goes down to greet *Monsignor Langdon* and the rest of her dinner guests, a wiser and a happier woman. . . . There are a few slips that a careful proof-reader should have corrected—the son of a knight, for instance, does not inherit his father's title. S. J. G.

*Aquinas and Kant—The foundations of the modern sciences.* By Gavin Ardley. Pp. 256. (Longmans, Green & Co. 18s.)

IT might seem foolish at first sight to question the ability of physical science to explain the real nature of the universe. Admittedly there may be a number of points in scientific theory which have not as yet been decided, but the over-all value of, for instance, atomic theory would seem to be sufficiently guaranteed by the actual control of nature which it has given to men. Nevertheless there are a few writers who have their doubts. They would not dream of denying the practical utility of modern scientific theory but they do question the assumption that such theory tells us about the real nature and character of things. Eddington, for instance, as early as 1939 advocated a philosophical outlook which he called selected subjectivism. In his view, although physical knowledge contained a vast amount of special information about the particular objects surrounding us, the fundamental laws and constants of physics were wholly subjective, being the mark of the observer's sensory and intellectual equipment on the knowledge obtained through such equipment. He suggested that use should be made in science of a method which he called epistemological since it involved a close analysis of the scientist's own mental equipment. He argued that the type of law which a scientist finds in reality depends upon this subjective factor and that knowledge of this would allow laws to be deduced independently of actual experience. Just as examination of the size of the mesh in a fishing net would allow us to formulate laws about the minimum size of fish to be caught in it, without any necessity of measuring the fish, so knowledge of the scientific net cast by scien-

tists into the world of physics would allow us to deduce the constants and laws of physical objects.

The similarity of this outlook with Kant's subjectivism is evident. Eddington was unwilling to accept the Kantian label but admitted that Kant had anticipated to a remarkable degree the ideas which he himself adopted. Mr Ardley apparently goes a little further than Eddington. He does not hesitate to accept the Kantian label as far as scientific knowledge is concerned. For him scientific theory is essentially categorical—a system of artificial concepts and laws which help men to control but not to understand nature. The real explanation of nature is found in scholastic philosophy. Scientific theory is not opposed to philosophy as a rival explanation of nature but runs parallel to it at a different level. There are two orders, each autonomous. "The Scholastic metaphysician functions in one order, the modern physicist in the other, and there is no immediate link whatever between them. There is a clean divorce between the ontological reality and the physical laws and properties which belong to the categorical order. . . . It is from Immanuel Kant that this doctrine of the nature of modern physics ultimately derives. Scholastics thus owe to Kant the recognition that he, albeit unwittingly, has made one of the greatest contributions to the *philosophia perennis* since St Thomas" (pp. 226-7).

Mr Ardley's conclusions thus bluntly stated may seem somewhat startling. They will not appear quite so startling to anyone who reads the book, for the author develops his point of view gradually and with some good arguments. He writes clearly, moreover, and it is not in consequence difficult to discover exactly what he means. Despite these virtues, however, it is difficult to feel completely satisfied with Mr Ardley's theory. It is easy enough to accept a Kantian interpretation of scientific theory if one is prepared equally to accept an idealistic view of experience. But is this possible? After all, the verification of scientific theory is not confined to the laboratory but enters into the lives of even the most unscientific of us. To prove his point the author would have to show convincingly either that the acceptance of subjective categories does not necessitate an idealistic interpretation of experience, or that scientific experience is essentially subjective. Another point which requires further consideration is the contrast between the categorical and the real. For instance the author admits Euclidian geometry as part of the real understanding of nature but relegates non-Euclidian geometry to the realm of the categorical. This seems slightly to over-simplify the matter. After all, Euclidian geometry implicitly assumes a background of uniformly extended space in which bodies are immersed. Scholastics generally

agree that empty space is a mental fiction, a convenient mental framework based on the real extension of bodies. This fictional element in Euclidian geometry would seem to justify a further critical examination of the so-called reality of Euclid's explanation of the universe. Lastly, some of the concepts used in modern science, mass, energy, etc., may seem to have a meaning far removed from that of common sense, but this does not of itself allow us to call them categorical or artificial. Most sciences, philosophy included, make use of terms which have to some extent lost their original common-sense meaning. This is inevitable and merely proves that scientific thinking requires its terms and notions to be more accurately defined and refined.

*The Living World.* By J. Grogan, B.Sc. Pp. 332. (John Murray. 7s. 6d.)

THIS text-book of biology, written by the senior science master at Thornleigh College, Bolton, is designed to cover a two-year course preparatory to the School Certificate examinations or its equivalents. Of the twenty-five chapters eight are general, eight botanical and nine zoological, each being followed by two lists of questions, one for those who are reading the book for the first time and the other for those who are doing the second year of the course. The book concludes with questions selected from public examination papers. The treatment is clear and orderly; the use of italics for indispensable technical terms is very helpful; cross references as well as an adequate index make the work easy to handle; and from a pedagogical point of view the inclusion of a number of suggestions for practical enquiries is greatly to be commended. It is indeed a pleasure to see a text-book on biology which can be safely put into Catholic hands. One small point calls for correction: on page nine man is said to differ from animals because he has a "supernatural" life and so does not come entirely within the scope of biology. For "supernatural" it would be better to read "spiritual".

G. E.

*Cornelia Connelly.* Foundress of the Society of the Holy Child Jesus. By a Religious of the Society. With a Foreword by H.E. Cardinal Griffin. Pp. xiii + 263. (Longmans. 12s. 6d.)

THE Life of Mother Cornelia Connelly was first published in 1922, with a Preface by the late Cardinal Gasquet. This is now the fourth edition, completely revised and partly re-written with considerable abridgement. Some new material has been added, to describe the present developments of the Society.



The outlines of Mother Cornelia's unusual career have long been familiar. She was born in 1809 at Philadelphia and brought up an Episcopalian. In 1831 she married the Rev. Pierce Connelly, an Episcopalian clergyman. Four years later they were both received into the Church. In 1840 Pierce Connelly informed his wife that he wished to become a priest. She agreed after a struggle to his request and bravely accepted its consequences, their complete separation and her own entry into a convent. She became a postulant with the Sacred Heart nuns at the Convent of the Trinità dei Monti in Rome, and in 1845 Pierce was ordained in the Convent chapel.

But Cornelia's future did not lie with the Sacred Heart nuns. Dr Wiseman and the Earl of Shrewsbury were anxious to provide for the education of Catholic girls in England, and they recognized that her intellectual and moral qualities made her eminently suitable for this work. The outcome was a memorable interview with Gregory XVI, in which he declared to her that she was not called to join any existing Order, but that she had a great work to do in the Church. Under Bishop Wiseman's direction she opened at Derby the first convent of her Society on St Edward's Day, 1846. The great trouble of her life at once began. Her husband, now chaplain to the Earl of Shrewsbury, tried to interfere with her new foundation. He followed this with legal proceedings for the restoration of conjugal rights; the Court of Arches granted his plea, but the Privy Council, on Cornelia's appeal, reversed the decision. Pierce apostatized and began a campaign against the Church. He died in 1883, as Rector of the American Episcopalian Church in Florence. Cornelia had already died four years previously, having lived to see eleven convents of her Society established and flourishing in England, in the U.S.A. and at Paris.

Certain difficulties over the Rule which troubled Mother Cornelia's last days were soon smoothed out, and the Society has gone from strength to strength. In 1930, at the request of Archbishop Hinsley, then Apostolic Delegate, mission work was undertaken in West Africa. That work, too, has flourished, and there are now six convents in Nigeria and the Gold Coast Colony.

This is an excellent biography of a great educationist. The anonymous author gives a clear picture of her subject. Mother Cornelia was ahead of her times in education. Much that we take for granted today was unknown and unpractised in her day, except in her schools. It is a graceful and very readable tribute, well worth possessing, in spite of the price, which seems to be hardly justified even by the inclusion of three excellent illustrations.

*Our Lady in Our Life.* By M. V. Bernadot, O.P. Translated by Professor Mary Ryan. Pp. iv + 159. (Cork: The Mercier Press. 8s. 6d.)

OUR Lady's function as the Mediatrix of all graces has been much discussed and expounded in recent years. This may be called a devotional book on the subject. Its author is a distinguished French theologian, who works out his theme in seven chapters, showing that our Lady gives birth to the life of grace in men and makes this life to grow by merit through the instrumentality of the sacraments and of prayer; that she defends this life against the enemies who would destroy it; and that her ultimate aim and desire is men's perfection and God's glory, through their union with the Trinity by sharing in the mysteries of Christ in the Mass and the liturgy and by a life of ready sacrifice.

Père Bernadot's thought is wide-ranging. His book is really a small treatise on the spiritual life, viewed from the particular angle of Our Lady's function. That it is a fine and inspiring book is undoubted. But those who cannot share the author's view that Our Lady shared in objective redemption will have their appreciation somewhat diminished.

One or two other criticisms also come to mind. I cannot feel happy about the following sentiments: "She sits at the right hand of God to intercede for us, to exercise her ministry of mediation which is literally priestly. She is the minister of grace. Her divine maternity has conferred on her a priesthood, which she exercises along with that of her Son of which it is the complement. She is a virgin priest, the helper of the eternal priest, the universal mediatrix, who will distribute throughout eternity the divine life to God's redeemed ones." The author makes it clear later on that Our Lady is not really a priest. How then can he speak of her ministry as literary priestly and of her having a priesthood which is the complement of that of her Son?

*Desert Calling. The Life of Charles de Foucauld.* By Anne Fremantle. Pp. xii + 343. (Hollis & Carter. 15s.)

THIS is the first full-length biography of Charles de Foucauld in English. The author recalls in her Foreword the old adage *Gesta Dei per Francos*. It is as true today as ever it was. In her sufferings and sorrows and defections France always manages to throw up at the right moment some exceptional personality who is every inch a Frenchman or Frenchwoman and can captivate the nation for the things of God and display once more to the world the true, ancient

greatness of Catholic France. The author sees de Foucauld as of this company. The triumph of the commemorative exhibition of 1946, the thirtieth anniversary of his death, is sufficient to justify this claim, no less than the teeming literature about him in France, especially since the arresting *Life* by René Bazin, published in 1921.

Charles de Foucauld was born in 1858, of aristocratic lineage. He became a successful cavalry officer, an explorer, and an agnostic. But something in the piety and fervour of Islamism stirred an echo in his soul. He returned to the Faith and at the age of thirty entered the Trappist Order. After ten years of silence and prayer in Palestine, he set up in 1901 a mission in the Sahara and for fifteen years worked among the Touaregs as one of them, unsuccessful in making converts, but very successful for a time in the work of pacification, so that France sees in him one of the founders of her African Empire. He was murdered in 1916 by the tribes he served. The Cause of his beatification was introduced at Rome in 1927.

"Every detail," writes the author, "every facet, of this unique life is dramatic, unusual, exciting." Her *Life* catches the spirit of its subject; it is vivid, dramatic, colourful and exciting from the first page to the last. Mrs Fremantle has a rich gift of description and characterization which she here displays to the full. No fiction can equal the value of a first-rate biography. In this book you have a first-rate biography which no one should miss. There is a useful map inside each cover; and seven illustrations, from four of which you can form a clear impression of de Foucauld, as he was as a child of three, as a Lieutenant of Hussars, and as the solitary of the year of his death.

*The Divine Crucible.* By Mother Mary St Austin. Pp. ix + 187. (Burns Oates. 12s. 6d.)

THIS is a very valuable book, now appearing in a new edition, further revised by the original editor and reviser, Fr N. Ryan, S.J. We fully recommend it as a thorough and thoughtful treatise on Purgatory, guaranteed in its theology by the careful vigilance of Canon G. D. Smith, and as a treasure of mystical knowledge, garnered partly from books, but more often, it seems, from the living experience of the saintly religious author. If the problems of Purgatory are not altogether resolved in the book, that is due to the mysterious nature of the state of purgation after death and the inadequacy of our knowledge; it does not detract from the value, understanding and helpfulness of Mother St Austin's treatise. She wrote the book under great difficulties, and she died before she could complete it. It abides and, we anticipate, will continue to abide as a

beautiful memorial of her personal holiness and of her grasp of the meaning of the vocation of the Helpers of the Holy Souls, the Congregation which Mother St Austin's life and prayer so richly adorned.

*Where is Thy God?* By Father James, O.F.M.Cap. Pp. 180. (Cork: The Mercier Press, Ltd. 10s. 6d.)

FATHER JAMES's book of sermons has been in constant demand for twenty years. This is the third edition. It has, therefore, won its place among the religious books of our time, and it would seem that a reviewer need do no more than point to the book's continuing popularity, for thereby he pays complete tribute to its worth.

The sermons were originally given as a retreat at University College, Cork. They have since been preached with modifications to various religious communities. The general theme is the soul's quest of God through Christ, a subject which has furnished thought and meditation to the author for very many years. The spirit animating them is Franciscan, and one of the discourses deals expressly with St Francis. But, since they discuss the ultimate purpose of life and religion, they have naturally a universal appeal. They are well planned and carefully thought out. They teem with rich and inspiring ideas, attractively set out within the capacity of every reader.

J. C.

## CORRESPONDENCE

### CHILDREN OF MARY

(THE CLERGY REVIEW, 1950, XXIV, pp. 261-3)

Father H. W. R. Lillie, S.J., National Promoter of the Sodality (Prima Primaria), writes:

Canon Mahoney has been good enough to invite corrections to his reply regarding Children of Mary in your October issue. May I submit the following points?

(i) The Sodality in the Roman College has not got the power of Aggregation, although it did once possess it temporarily for a short period.

(ii) The above-named Sodality, the Prima Primaria, was not distinguished from the Secunda, Tertia and Quarta Primaria by a "legal fiction". The titles signified what they stood to mean, viz. that the latter were branches of the Prima Primaria.

(iii) The correct title of the Prima Primaria appears to be that bestowed upon it by Gregory XIII in the Bull "Omnipotentis Dei"

of 5 December, 1584. "Primaria Congregatio seu Primarium Sodalitium sub titulo Annuntiationis Beatae Mariae."

(iv) It is not quite accurate to say that "any Sodality of Our Lady, no matter what its name, origin or internal constitution, may, if deemed suitable, become aggregated to the Prima Primaria", although this statement could be understood correctly. Every Sodality must be formally under the patronage of one of Our Lady's titles. It must, outside establishments of the Society of Jesus, originate in written episcopal approval; and its internal constitution must conform substantially with the Common Rules of the Sodality drawn up by the Father General of the Society of Jesus with Papal approval. Finally, membership is open only to the sex and age for which it was erected.

(v) At the conclusion of his reply, Canon Mahoney correctly states that "any Sodality of Our Lady may become affiliated to the Prima Primaria without necessarily belonging, so to speak, to the Society of Jesus". But it should be noted that, although the Prima Primaria was founded by a member of the Society of Jesus, it is really incorrect to speak of any Prima Primaria Sodality as "belonging" to the Society of Jesus. They all belong to the Church. Sodalities outside those administered by Jesuit Fathers (who direct only about five per cent of the total number of Prima Primaria sodalities in the world) are under the authority of the local Ordinary. Sodalities in the colleges, churches and houses of the Society of Jesus come under the immediate jurisdiction of the Holy See, and are administered by the Father General of the Society of Jesus, who acts as delegate for the Holy See in this respect.

[For all the above, please see "Commentarium in Constitutionem Apostolicam 'Bis Saeculari' diei 27 September, 1948", by Emvin Busuttil, S.J., published at the Central Secretariate of the Marian Congregations, Borgo S. Spirito, 5-Roma, 1949.]

### "THE NINE FIRST FRIDAYS"

(THE CLERGY REVIEW, 1935, X, pp. 52-3; 1950, XXXIII, p. 352; XXXIV, pp. 69-71, 287-8)

The Rev. J. O'Connell writes:

The objection to the literal interpretation of "The Great Promise" which Canon Cartmell puts forward is not new. In my book *The Nine First Fridays* I have dealt with this argument (pp. 102-4) and given what I trust may be found a satisfactory reply.

### PERMISSU SUPERIORUM

## CHURCH AND STATE ABROAD

### RECENT EVENTS IN HUNGARY: II

THE Agreement signed by the Government and the Bishops of Hungary on 30 August, printed and discussed in these pages last month, can have no binding character in Canon Law, for no Bishop, no Archbishop or Primate or Cardinal, can bind another Bishop by his signature unless he has authority from the Holy See. It is easy for those who watch from the security of the Western countries to say that it is a lamentable document, but it is none the less true to say so. The Holy See did what it could, through the Vatican Radio's Hungarian transmissions and whatever other means were open to it, to prevent the Hungarian Bishops from making the same mistake that the Bishops of Poland had made—for it is clear already, and particularly in the Hungarian case, that the conclusion of an Agreement with the regime was in fact a mistake. Yet it was signed.

It would be far from the truth to infer that the Bishops in Hungary have merely been weak since the removal of Cardinal Mindszenty. Their record during the past year is precisely the opposite, one of firmness and courage. They gave special permission to the lower clergy to take the demanded Oath of Allegiance to the People's Republic, but maintained that the consent of the Holy See must be sought before they could take it themselves; a consent which, of course, was neither sought nor expected nor given. They refrained from joining in the fulsome adulation of the Soviet Union on "Liberation Day", 4 April. One after another they refused to sign that Stockholm Manifesto which is now incorporated into their Agreement with the State,<sup>1</sup> standing out then, only a few months before the Agreement, in the teeth of every kind of pressure, and giving an example which was followed by a great number of priests and nuns. When the Press campaign against these so-called "Atom Nuns" and others who would not sign was at its height, the Bench of Bishops issued an explicit declaration outlining their attitude to peace, repudiating the ludicrous charge of "war-mongering", and making it clear to the faithful that for a Catholic any other declaration was superfluous.<sup>2</sup> In this matter, indeed, during the whole

<sup>1</sup> Part I, Art. IV. The nature of the "Stockholm Manifesto" has been explained in the September and October issues of this journal.

<sup>2</sup> Cf. *The Tablet*, 17 June, 1950, p. 488.

## CHURCH AND STATE ABROAD

course of the past summer, the Hungarian Bishops gave a stronger lead than anyone else in Eastern or Central Europe.

Yet the Agreement with the regime, capitulating on this and other points, was made and signed; and in remarking the contrast between the Bishops' attitude in May and June and their attitude in August one cannot help recalling the contrast between Cardinal Mindszenty as he was all through 1946, 1947 and 1948 and as he was when he faced his persecutors at his trial. People in the Western countries simply are not in a position wholly to understand these matters. Cardinal Mindszenty, whatever the techniques employed, succumbed in prison to the systematic breaking down of his psychology. The Hungarian Bishops now, like their Polish colleagues, would seem to have succumbed psychologically to the unreal atmosphere in which the regime has enclosed them in cutting them off from almost all contact with the outer world and in subjecting them ceaselessly to a cunning and carefully varied propaganda until they can scarcely know the meaning of the words and phrases used.

The trouble with the new Agreement does not lie in what it says; the trouble is that it has been made in a setting of complete unreality. There are few phrases in it, if any, of which the Holy See and all Catholics would not gladly approve if they conveyed the same meaning to the present rulers of Hungary as they do to the Church and, indeed, all the Western world. But the Bishops would appear to have been driven to the point when they can no longer judge when one meaning is being applied to a phrase and when another. They intimated their approval for "raising the standard of living"<sup>1</sup> when to do so meant to approve of the Stakhanovite Movement; for "the realization of social justice"<sup>2</sup> when to do so meant to approve of the class war; for "the movement for agricultural productive associations"<sup>3</sup> when to do so meant to approve of the Kolkhozes. And they accepted assurances that religious freedom will be guaranteed when by guaranteeing religious freedom the regime means reducing the Church to a position of servility and depriving her of all influence.

It is the formative influence of the Church on the minds of the coming generation that matters above all else to these Communist Governments. The spiritual influence of the Church does not matter, for they do not believe in it. The political power of "reaction" which the Church is said to represent means little, and is only a pretext for persecution. What does matter is the claim of the Church to exercise a teaching mission, and what led finally to the arrest and imprisonment of Cardinal Mindszenty, after he had given Hun-

<sup>1</sup> Part I, Art. III.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.



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## CHURCH AND STATE ABROAD

garian Catholics more than three years of strong leadership since the war, was his resistance to the sequestration and nationalization of the Catholic schools in the summer of 1948.

The Cardinal's trial was followed by a period in which there was relatively little interference with the Church; the "now hot, now cold" technique is highly characteristic; and when this period was ended it was again in connexion with education. That was in September 1949, when compulsory religious instruction in the nationalized schools was abolished. The reaction of parents was strongly in favour of the Church; new voluntary arrangements for religious instruction were instituted, the parents were left to ask for it to be given to their children if they desired it, and the Government was disconcerted to find that an overwhelming majority did desire it. The whole key question of education preoccupied the Government more and more, and in the spring of this year, 1950, widespread "purges" took place in the Ministry of Education, in the determination to root out from it all traces of "clerical reaction". At the same time the Government took new steps to remove the influence of the Church from the everyday life of the people by dismissing the nuns from the hospitals (to the great prejudice of the efficiency of the hospitals) and by initiating that severe persecution of the religious Orders of which the significance was discussed in these pages last month.<sup>1</sup>

We described then how the expulsion of the religious from their monasteries and convents was used as a weapon in pressing the Bishops to conclude the Agreement signed on 30 August. The Agreement was enthusiastically welcomed by the Government Press. As an example, the newspaper *Kis Ujsag* wrote:

The Agreement is permeated with mutual understanding and appreciation of the work of the Church and the State. It should drive out the ghosts of misunderstanding and lack of confidence and become the starting-point for fruitful co-operation.<sup>2</sup>

<sup>1</sup> It may be recorded that the signal for the opening of this campaign against the religious Orders was given by M. Jozsef Revai, Minister of Popular Culture (*sic*), in a speech delivered before the Central Executive of the Hungarian Workers' Party on 6 June. Calling for a fresh assault against the Catholic Church, he nevertheless paid striking tribute to her influence in underlining the danger of her activities, not only in the countryside but in the factories and schools, and even, he said, among members of the Communist Party! He went on to indicate that the dissolution of the religious Orders was imminent, and to speak of their members as bands of itinerant propagandists working in the service of "reaction". He likewise made threats against the Bishops, and called upon them to follow the example of the Bishops of Poland by signing a similar Agreement with the State. The relation of the threat to the Orders with this exhortation was our theme in these pages last month.

<sup>2</sup> *Kis Ujsag*, Budapest, 2 September, 1950.

## CHURCH AND STATE ABROAD

This is an excellent example of the bewildering abuse of language referred to above. Far from making it "the starting-point for fruitful co-operation", the Government lost no time in showing that they regarded the Agreement as the beginning of a new effort to curtail the influence and cripple the work of the Church. The immediate sequel, as we recorded last month, was the Decree for the dissolution of the religious Orders, dated 8 September;<sup>1</sup> and hard on the heels of this came a further Decree, dated 15 September, of which the text appears at the end of this narrative, for controlling the work of those giving religious instruction in the schools.<sup>2</sup>

This, it is significant to note, was printed in the Government's *Official Gazette*, whence our text is taken, but not in any of the ordinary newspapers. Officially it concerns teachers of religion of all confessions, but it was quite certainly aimed explicitly at the Catholics, for the others are by now so submissive and amenable to the will of the regime that such religious instruction as they impart can hardly be a source of disquiet to the Government or a reason for new legislation.

The Decree lays it down that teachers of religion will be appointed by the local authorities, the municipal or county councils, the powers of the Church authorities being limited to the recommendation of candidates.<sup>3</sup> Only those with the "indispensable qualifications" for religious teaching may be appointed, and the final decision on their suitability, if this should be called in question, rests with the Minister of Education.<sup>4</sup> At any time the permission to teach may be withdrawn by the local Council if the teacher shows "hostility" or "defiance" towards the "People's Democracy".<sup>5</sup> Teachers of religion are to play no part whatsoever in the life of the school, and may remain in the school building only while they are engaged in teaching.<sup>6</sup> They may not have any other source of livelihood if they are classed as full-time teachers of religion.<sup>7</sup> They may give their lessons only at the end of the day, when all other lessons are finished—in other words, when the children are thinking only

<sup>1</sup> It may be that the week's delay meant that the Government cherished a hope of persuading the Bishops to decree the dissolution themselves, or of commanding them to do so under the ambiguous first Article of the first Part of the Agreement.

<sup>2</sup> Also at the end of this narrative is the text of the Resolution passed at the Government-sponsored "Priests' Conference" in Budapest of which we wrote in these pages last month; see p. xviii.

<sup>3</sup> 4, (1), *infra*. The power over the teachers of religion entrusted to the local councils is more fully to be understood in the light of the comment made by the Government newspaper *Nepszava* of 16 September on the candidates for the then forthcoming local council elections: "We will nominate only Communists, whom the people may trust under all circumstances, and whose behaviour proves that they serve the interests of the Government."

<sup>4</sup> 4, (2), *infra*.

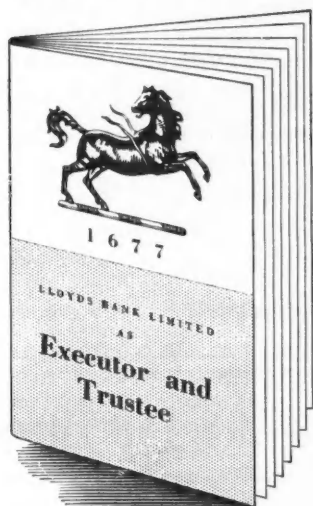
<sup>5</sup> 4, (3), *infra*.

<sup>6</sup> 5, (2), *infra*.

<sup>7</sup> 2, (2), *infra*.

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## CHURCH AND STATE ABROAD

of going home—and may not give them anywhere but in the school building.<sup>1</sup> The course of religious instruction must be submitted for approval before it is given, and must be based on books approved by the Ministry of Education.<sup>2</sup> All religious teaching will be subject to the supervision of the educational authorities, aided by the Chairman of the "Parents' Work Committee" and the "confidential agent" of the Teachers' Trade Union.<sup>3</sup> Pupils will receive no marks for proficiency in religious instruction, and will not be punished for failing to attend the classes.<sup>4</sup> In short, the Catholic teachers of religion, who, as a consequence of the Agreement of 30 August, can now expect no protection from their Bishops, are to be deprived of any status as teachers, to be made into civil servants,<sup>5</sup> to be subjected to every kind of interference in their work, and to have heavy pressure put on their pupils not to attend their classes.

The new Decree does not appear to affect the religious teaching in the eight Catholic schools permitted to exist under Part II, Art. II, of the Agreement between Church and State. None of these are primary schools; as in the case of the Calvinist schools, the only ones permitted to exist are those for older boys and girls who have already gone through an earlier Communist schooling. They are, however, schools of prestige, being those of the Benedictines at Pannonhalma and Győr, of the Piarists at Budapest and Kecskemet, of the Franciscans at Esztergom and Szentendre, and, for girls, of the Poor Sisters of the Schools at Budapest and Debreczen. These have now begun the new academic year, with, it is credibly reported, maximum numbers of pupils and many applications refused for lack of accommodation.

About 120 Benedictines, Piarists and Franciscans will be engaged in teaching in these schools. Of the remainder among the male Religious of Hungary, numbering more than 2,000, some 450 are being allowed to do parish work; those over sixty years of age are being placed in special "homes"; foreigners are being allowed to leave the country; but a thousand of the monks, friars and brothers will be turned into the world to earn a living as best they may or join the ranks of the unemployed, and the fate of some 5,000 nuns remains uncertain. The important thing, so far as the regime is concerned, is above all that they shall not be in a position, whether through teaching work or by any other means, to exercise any influence on the young. So it is that this new academic year has opened in Hungary with announcements that the whole educational system is to be remodelled on Soviet lines, with yet another revision of text-books; higher, no less than primary and secondary, education

<sup>1</sup> 6, (1), *infra*. <sup>2</sup> 5, (1), *infra*. <sup>3</sup> 6, (4), *infra*. <sup>4</sup> 6, (3), *infra*. <sup>5</sup> 2, (3), *infra*.



## CHURCH AND STATE ABROAD

is to be brought into the service of the revolution of atheism. On 16 September, at the opening of the Budapest University of Sciences, the Head of the Universities Department of the Ministry of Education, G. Tolnai, said:

"During the new academic year we shall alter the old feudal character of our universities. The offices of Rector and Dean, instead of being empty titles, will become offices of real personal leadership, whose holders will be responsible for Socialism."<sup>1</sup>

### DECREE OF THE HUNGARIAN GOVERNMENT ON RELIGIOUS INSTRUCTION IN THE SCHOOLS, 15 SEPTEMBER, 1950<sup>2</sup>

**B**y virtue of the powers vested in him by Clause 2 of Act V of 1949, the Minister of Education ordains as follows:

#### CLAUSE 1

The religious instruction in schools will be entrusted to full-time and part-time teachers of religion.

#### CLAUSE 2

(1) Full-time teachers of religion will be responsible for the teaching of religion in those towns, villages and schools in which the number of hours required weekly for the teaching of religion is not less than that which the teachers of the school in question generally are obliged to undertake.

(2) Religious instruction will be the principal occupation of full-time teachers of religion, who are not allowed to accept over and above the said principal occupation any other employment with a yearly salary ensuring a permanent livelihood.

(3) Full-time teachers of religion will receive the fees and family allowances specified in the Table No. 4 annexed to Decree No. 8250/Korm./1948, dated 1 August, and will in respect of social insurance and holidays receive the same treatment as public service employees.

(4) The Executive Committees of County Councils (in Budapest, the Municipal Council) will be required to report to the Minister of Education every year, not later than 15 September, the number of pupils reporting for religious instruction by towns (villages) and schools, specifying also the quotas claimed by the several denominations.

#### CLAUSE 3

(1) In those towns, villages and schools in which no independent teacher of religion is functioning the teaching of religion will be the work of teachers of religion paid by the hour.

(2) A part-time teacher of religion will receive remuneration corresponding to the number of lessons given by him; the fee paid him per hour will be the same as that fixed at the time for the other teachers in the school in question. Church

<sup>1</sup> Quoted in *East Europe*, 28 September, 1950, p. 28.

<sup>2</sup> Ordinance No. 1101-11-1/V.K.M./1950, dated 15 September, of the Minister of Education, concerning the regulation of certain questions connected with the teaching of religion.

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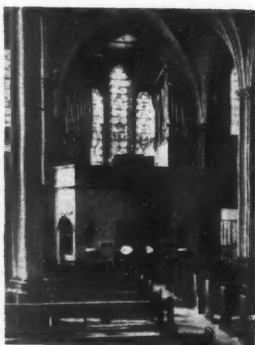
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## CHURCH AND STATE ABROAD

employees receiving supplements to their stipends may only receive remuneration for the teaching of religion for hours in excess of eight a week.

### CLAUSE 4

(1) Full-time and part-time teachers of religion will be appointed on the recommendation of the appropriate Church authorities by the Executive Committee of the County Council concerned (in Budapest by the Executive Committee of the Municipal Council).

(2) Mandates to function as full-time teachers of religion or as teachers of religion paid by the hour may be given only to persons with the qualifications indispensable for the teaching of religion. In cases of dispute the Minister of Education will decide whether the special qualifications in question exist or not.

(3) The Executive Committee of a County Council may refuse to grant a mandate to function as teacher of religion (full-time or part-time teachers) or may at any time withdraw a mandate already granted to a teacher of religion who shows a hostile attitude towards the People's Democracy or defiance of the measures taken by that Democracy. Persons whose mandates to function as teachers of religion are withdrawn may not be entrusted with the teaching of religion in other schools.

### CLAUSE 5

(1) Teachers of religion will be required to prepare exact outlines of the course of teaching and timetables based on the syllabuses and school books approved by the Minister of Education and to do their work of teaching in accordance therewith.

(2) Teachers of religion may not be detailed for duties devolving upon ordinary school teachers outside their work as teachers of religion (e.g. deputizing or supervision during excursions or during the intervals between lessons, etc.). Teachers of religion may not take part in conferences of the teaching staff and may remain in the school building only during the time occupied in teaching religion.

### CLAUSE 6

(1) The lessons in religion must be given after the last regular teaching hour is over. Such lessons may be given only in the school building. Teachers of religion must not convene the pupils outside the school for any other purpose whatsoever.

(2) The pupils reporting for religious instruction must be collected in groups corresponding in numbers to the average size of the classes in the school in question; the teaching of religion must be carried out within the framework of those groups in accordance with the system in force in schools where the pupils are not at all or only partly distributed among separate classes.

(3) No marks will be given pupils for proficiency in religion. Pupils may not be subjected to disciplinary punishment for failure to attend classes in religion.

(4) The work course of teaching and draft timetables of teachers of religion will be checked by the education authorities in accordance with the regulations relating to other teachers. Responsibility for the work of checking will rest with the Headmaster, who may request the co-operation in the work of control of the general inspector of studies, the form master concerned, the Chairman of the Parents' Work Committee and the appropriate confidential representative of the Teachers' Union.

### CLAUSE 7

The provisions of the present Ordinance must be applied as from the school year 1950-51. Provisions of previous legal statutes running counter to the present Ordinance will simultaneously become invalid.

(Signed) DR. MAGDA JÓBORÚ,  
*Under-Secretary of State in the Ministry of Education.*

## CHURCH AND STATE ABROAD

### RESOLUTION ADOPTED BY THE GOVERNMENT- SPONSORED "PRIESTS' CONFERENCE" IN BUDAPEST ON 1 AUGUST, 1950<sup>1</sup>

**P**RIESTS and monks participating in this Conference, and belonging to all dioceses of the country, state that they are faithful priests of the Holy See and of its head, and are loyal citizens of the Hungarian People's Democratic State. They consider that to support the Hungarian workers' effort in building up their country, and to take an active part in the struggle for a lasting peace, are civic and ecclesiastical duties. For this reason they have decided:

1. To work for an immediate and complete agreement between the Church and the State, based on mutual respect for the laws of the Church and the State. They welcome the negotiations opened between the Bench of Bishops and representatives of the Government, which they wish to promote by all means in their power.

2. In the interests of restoring confidence between the clergy and the working people, they express their loyalty to the People's Democratic State, the Hungarian People's Republic. This is all the more their true patriotic and Christian duty because the Hungarian People's Democracy considers social liberation and the raising of the Hungarian people's standard of living to be its paramount tasks. It also propagates the clergy's view that, according to the Christian Faith, man is the most valuable of all things. They state that they will do everything in their power to assist the implementation of the Five Year Plan, so that they too may contribute to the raising of the Hungarian people's economic and spiritual standards. They will oppose every internal and external reactionary attempt, and they will above all oppose any reaction in their own ranks which aims at hindering the execution of the Five Year Plan and the building of Socialism. They do not want reaction to use the Holy Roman Catholic Church for its own purpose. They do not cry for the return of the social injustices of the past. They are for progress through work, and with patriotism and Christian love.

3. They adopt without reservation the Hungarian People's fight for peace, in which they wish to take an active part. (*One sentence lost.*) Therefore they unanimously endorse the Stockholm Peace Appeal, and request all their colleagues who have not yet signed it to consider this as their urgent Catholic duty.

4. The defence of a lasting peace compels the Church and the working people to condemn imperialist interventions aimed at oppressing the fight of colonial and semi-colonial peoples for liberation. In the name of all true Christian humanitarians they protest against the propagation and use of the atomic bomb. They condemn all those who demand the use of the atomic bomb in connection with the Korean War. They protest against the bombing of the Korean civilian population, and against air attacks on undefended towns and villages.

5. In the name of an understanding between the State and the Church, and of unity between the clergy and the working population, we desire that the State should give full support to the clergy in their work in the interests of reconstructing the country and of a lasting peace.

<sup>1</sup> See THE CLERGY REVIEW for October 1950, page xiii.

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